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* NATIONAL *
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CRITICISM OF SHANSI OPERA "SAN SHANG T'AO FENG"

The Propagation of the "Theory of the Dying Out of Class Struggle" Is Definitely Prohibited

by

Ko Yen (戈焰)

(Peking Kuang-ming Jih-pao, March 19, 1974)

The deadly design of Shansi opera "San Shang T'ao Feng" is to negate the great achievements of the great proletarian cultural revolution, oppose the Party's basic line and flagrantly reverse the verdict of Liu Shao-ch'i.

In order to attain their ulterior objective, the concocters and supporters of "San Shang T'ao Feng" have no scruple in mobilizing various artistic means to vigorously publicize Liu Shao-ch'i and Lin Piao's "theory of the dying out of class struggle." It fabricates the Hsingling and T'aofeng production brigades as a "kingdom of gentlemen" with no contradictions, or conflicts, no class struggle or two-line struggle. It is, as advocated in the commentary entitled "The Greatest Honor" years ago, the "kingdom of gentlemen" "of high-brow sentiment" "that cannot be purchased with a thousand pieces of gold" in Ching Hua Yuan (镜花缘). It puts forth the banner of no contradictions and no conflicts between men to conceal class relations, contradictions and conflicts, so as to achieve the aim of negating class struggle and the two-line struggle, benumbing the revolutionary fighting spirit and corroding people's souls.

Ch'ing Lan is the principal character in this "kingdom of gentlemen." She is in name the Party branch secretary of the Hsingling production brigade, but is in essence the model of Liu Shao-ch'i's "theory of the dying out of class struggle." After her return from a meeting in the hsien, she should have mobilized the masses to energetically throw themselves into the movement for participation in spring farming and production and in building

water conservancy projects. However, she neglects her own duty and walks around a "horse" all day long. Toward the criminal activities of Lao Liu, who sells the sick horse to deceive people, fabricates a contract, engages in speculation and manipulation, undermines the foundation of socialism and frantically attacks the proletariat, she adopts Confucius and Mencius' attitude of "a natural ease is to be prized" and does not participate in the "local criticism and repudiation meeting" that is held only once behind the scenes. On the contrary, she speaks of Lao Liu as a good man who is only "influenced by selfish interest in his planning" and asks him to "learn the lessons." Lao Liu's action has already become a contradiction between ourselves and the enemy, but the concocters adopt the tactic of expressing the "theory of human nature" through Ch'ing Lan's mouth to reform a bourgeois element that is prone to speculation and manipulation, so as to enable him to feel the pricks of conscience and immediately give up evil and return to virtue. It is most infuriating that after Lao Liu has brought on the stage the big red horse which symbolizes the reversal of the verdict on Liu Shao-ch'i's revisionist line and the "victory" of capitalism, the "horse" is accorded applause by all those on the stage. In particular, Ch'ing Lan sings, "Careful examination shows that this is a really good horse!" In this way, Liu Shao-ch'i's revisionist line is vividly manifested. The proletariat and the bourgeoisie hold hands and converse cheerfully on the stage, and the two are combined into one. Let's pose this question: What is this if it is not a flagrant reversal of the verdict on Liu Shao-ch'i? What is this if it is not the disarming of the proletariat and its capitulation to the bourgeoisie?

The two-line struggle is the reflection within the Party of class struggle in society. Under the pretext of spring farming and production, Li Yung-kuang, leader of the Hsingling production brigade, conspires with Lao Liu and intentionally incites Lao Liu to sell the sick horse. He knows very well that Lao Liu is a bad element prone to speculation and manipulation, but he trusts, pampers and shields him in numerous ways. This shows that Li Yung-kuang has become the agent of capitalist forces within the Party. Therefore, the struggle against Li Yung-kuang is a violent and serious two-line struggle. However, Ch'ing Lan not only does not struggle against Li Yung-kuang, but on the contrary, she strives to shield him. When the masses stand up to expose Lao Liu, Li Yung-kuang adopts a thousand and one ways to defend Lao Liu, saying, "The sale of the horse accelerates spring farming and makes preparations for reservoir construction. What is wrong with this?" At this time, what is the attitude adopted by Ch'ing Lan, the Party branch secretary of the production brigade? She does not take the proletarian stand to struggle against Li Yung-kuang, but heaps praises on him, saying, "You have all along made careful and detailed calculations for the production brigade." In this way, an extremely acute two-line struggle is wiped out by the concocters of "San Shang T'ao Feng" and becomes an ideological difference between the "advanced" and the "more advanced."

Kao Chien-shan, the Party branch secretary of the T'aofeng production brigade, is also a philistine permeated all through with "forbearance is to be esteemed" and "a natural ease is to be prized" of the "doctrine of the Mean." He knows very well that the sale of the sick horse by the Hsingling production brigade is the outcome of Lao Liu's manipulation and speculation.

According to simple reasoning, he should have joined the Hsingling production brigade and mobilized the masses of the two production brigades to wage resolute struggle against the capitalist forces. However, he practices the doctrines of loyalty and forbearance, and praises Ch'ing Lan's "noble style." "Style" has a class nature. Ch'ing Lan goes to T'aofeng three times to return the money and redeem the horse, and in addition sends it the so-called "big red horse." Ch'ing Lan actually takes a bourgeois stand and vainly attempts to use this to reconcile the contradictions between the proletariat and capitalist forces in the two production brigades. This certainly cannot be said to be any communist style. But Kao Chien-shan loudly sings the praises of Ch'ing Lan's "noble style" and lauds Ch'ing Lan's style of the exploiting classes as a "virtue." What is the "virtue"? It is actually Confucius' so-called virtue of the "Mean." This shows that he has gone astray from the principle of the Communist Party and is basically unfit for the post of the Party branch secretary of a production brigade, but is an agent of the capitalist forces that has sneaked into the Party.

Under the careful production of the concocters, the essential contradictions and conflicts between the socialist and capitalist forces in the Hsingling and T'aofeng production brigades are covered up and they become a peaceful world where everybody is "advanced," everyone "makes revolution" and where there is no class struggle or two-line struggle. Even Lao Liu, who is prone to speculation and manipulation, has become a "likable" figure. In this way, hasn't a "kingdom of gentlemen" like Confucius' so-called "all within the four seas are brothers" and Lin Piao's so-called "the two sides that exist in harmony are friends" been fabricated? Hasn't this become the "country of the whole people" advocated by Soviet revisionist social imperialism?

Marxists deem that under the condition of the dictatorship of the proletariat, the struggle between the proletariat and the bourgeoisie is a life-and-death struggle that cannot be reconciled. The aim of the concocters of "San Shang T'ao Feng" in so vigorously publicizing the "theory of the dying out of class struggle" is to forever place the oppressed classes in a situation where they can neither live nor die, so as to defend the position of the exploiting classes--like the reactionary classes of past ages that vainly attempted to invent "an anesthetic" resembling the poisonous fluid of the bees as ridiculed by Lu Hsün in Idle Talk at the End of Spring (Ch'un-mao Hsien-t'an 春末闲谈). But historical dialectics is ruthless. Such "anesthetic" has become the pipe-dream of the exploiting classes and their agents. This is also the case with the concocters of "San Shang T'ao Feng" and their frantic attempt to restore capitalism can only be a pipe-dream.

* * *

The "Style" of Which Class Is This?

by

Hung Hsi (洪曦)

(Peking Kuang-ming Jih-pao, March 19, 1974)

The concocters of the big poisonous weed "San Shang T'ao Feng" arrogantly assert that this play is a "play with style" which reflects the communist spirit. Now, let's see the style of which class is actually publicized in "San Shang T'ao Feng."

Style is an ideological concept and the concrete expression of the world outlook. Chairman Mao says, "Speaking of world outlook, in modern times, there are basically only two schools, namely, the proletarian school and the bourgeois school. It is either the proletarian world outlook, or the bourgeois world outlook." Consequently, there are also only two types of style, the proletarian style or the bourgeois style.

Style is the product of objective practice and the concrete embodiment of the implementation of a given line. The proletarian style is the concrete embodiment of the implementation of the proletarian revolutionary line. The starting point of the proletarian revolutionary line is for serving the interests of the majority of people in China and in the world. This is also the principle of the proletarian Party spirit. The theoretical basis of the proletarian revolutionary line consists of dialectical materialism and historical materialism. The core of materialist dialectics is the unity of opposites in a contradiction and the philosophy of struggle. Therefore the proletarian style is characterized by two clearcut marks: class nature and the nature of struggle. Insistence on struggle against the class enemy and against all old concepts and forces is the prerequisite for the emergence and development of the proletarian style. We applaud the revolutionary modern Peking opera "Ode to Dragon River" for manifesting the communist style because the poor and lower-middle peasants represented by Chiang Shui-ying (江水英) in the Dragon River production brigade have brought out the noble spiritual outlook of the proletariat in the struggle to dam the river and fight the drought. They are able to take into consideration the overall situation, foster a great ambition, firmly bear in mind the Party's basic line, and in the struggle against the erroneous concepts of Li Chih-t'ien (李志田), against Ch'ang Fu (常富) the capitalist spontaneous force in the countryside and against Wang Kuo-chung (黄国忠) the class enemy, bring about "the ringing song of victory of communism and the blooming of flowers of justice that spreads their fragrance for ten thousand li."

Alienated from the line, there is no way to talk about style. There is no proletarian style without adherence to the philosophy of struggle. The style publicized in "San Shang T'ao Feng" precisely does not talk about the line or struggle, but propagates "subduing one's self" and "making way for each other" and the doctrines of Confucius and Mencius advocating class capitulation. Its essence is to negate the Party's basic line and peddle Liu Shao-ch'i

and Lin Piao's "theory of the dying out of class struggle." In the opera, this "style" of the exploiting classes is mainly embodied in Ch'ing Lan, the Party branch secretary of the Hsingling production brigade. Prompted by the incident of the sale of a sick horse which is passed for a good one, Ch'ing Lan goes up and down T'aofeng, runs around, offers apologies, returns the money to redeem the horse, and in addition gives away a horse to carry forward the "style." Does this "style" represent the interests of the proletariat? Is it established on the basis of the philosophy of struggle? No!

Please look! Ch'ing Lan is the Party branch secretary, but she neither criticizes nor struggles against the representative of capitalist forces Lao Liu who practices fraud and hoodwinks people by selling a sick horse. In the opera, at the only one so-called "criticism meeting" behind the scenes, Ch'ing Lan dreads that the masses would "act recklessly" and hurt Lao Liu, and thus takes special care to ask them to give him "patient assistance." Sure enough, after such "assistance," Lao Liu's conscience is moved, and he repents and even goes to "offer apologies." Although this figure openly commits armed robbery and is engaged in speculation and manipulation, the opera vigorously praises him for "becoming energetic" and "devoting himself to planning for the collective, our Hsingling!" It even allows him to bring out a big red horse praised by all the others. It is this horse that Ch'ing Lan leads to T'aofeng to talk of "style." Under the pen of the concocters, Ch'ing Lan and Lao Liu work in collusion, and the two are combined into one.

In the opera, Li Yung-kuang, leader of the Hsingling production brigade, commends the "sale of the sick horse and the purchase of a good horse as a good move." After the failure and exposure of the plan, he uses his functions and powers to shield Lao Liu in every way. Faced with such an agent of the capitalist forces within the Party, Ch'ing Lan suffers all disgrace and insults in order to accomplish her task, makes great concessions for the purpose of accommodating the situation and resolutely refuses to "talk of the wrongdoings of the others." Through two lengthy songs, she praises him, saying that he has "braved wind and frost" and that "his hair has turned gray through working hard for the revolution" and eulogizes him as the "good housekeeper of Hsingling." Eventually, "under the red lamp, the two persons of two generations bare their hearts to each other, and their revolutionary enthusiasm pours out like a fountain in thousands of words." What an image of "the two sides that struggle against each other are enemies, and the two sides that exist in harmony are friends"!

In face of the grave reality of the struggle between the two classes, the two roads and the two lines in the Hsingling production brigade, Ch'ing Lan handles the major issues as trifles and eliminates the trifles altogether. She gives up the struggle and appeases and supports the evil elements. Such a "style" set up on the basis of class conciliation and class capitulation is definitely not the style of the proletariat but the style of the exploiting classes in the full sense of the term.

Kao Chien-shan, another embodiment of the "style" in the opera, is the Party branch secretary of the T'aofeng production brigade. He neither hates nor struggles against the bourgeois activities of Hsingling which bring

harm upon the others, practice fraud and reap profits at the expense of others. He ignores the interests of the masses and would rather waste money on buying a dead horse than lose the "style" of "suffering all disgrace and insults in order to accomplish a task" and "repaying injury with kindness." Although it is evident that the hole is made by Lao Liu and the ditch dug by Hsingling, he deliberately chooses to display a "noble gesture" and "lofty style." He asserts that the "loss is caused by T'aofeng" and the "incident is the responsibility of T'aofeng" and vigorously praises Hsingling as "open and aboveboard" and for its "communist style." This is really a living example of "natural ease to be prized" and "forbearance to be esteemed"! This "style" of the gentlemen is hypocritical to a disgusting degree! From this, we cannot help but recall Mr. Lu Hsün's profound criticism of the style of the gentlemen in Ching Hua Yuan (镜花缘): "The sentiments of the people in the kingdom of gentlemen are greatly admired by the writer, but the concession that leads to antagonism is extremely pretentious."

Today, some people have gone so far as to painstakingly disguise such extremely hypocritical doctrines of Confucius and Mencius as the "communist style" and stealthily smuggle them onto the socialist literary and art stage. This cannot be tolerated. Historical experience tells us that disguising the decadent political corpse as the "hero" of the time to enable it to apply make-up and once again mount the stage is aimed at using the battlefield of literature and art as the hot-bed for capitalist restoration. In publicizing the "gentlemenly" style of the exploiting classes, the aim of the concocters of "San Shang T'ao Feng" is to ask people to learn from Ch'ing Lan and Kao Chien-shan, but to ignore the line, wipe out the struggle, practice loyalty and forbearance, subdue themselves, humbly surrender the socialist battlefield to the bourgeoisie and show "benevolence and love" for the capitalist-roaders within the Party, so that our Marxist-Leninist Party will become the "gentlemen's Party" of the Ch'ing Lan and Kao Chien-shan type, and our great socialist country will become a "country of gentlemen" of the Hsingling and T'aofeng type. By that time, the landlords, rich peasants, counter-revolutionaries, bad elements and Rightists can all be granted "political emancipation without exception" and the big counter-revolutionary cause of "subduing one's self and returning to propriety" which Lin Piao dreamt of all the time can succeed. This is the genuine intention of the concocters of "San Shang T'ao Feng" in passing the doctrines of Confucius and Mencius for communist style.

* * *

What Are the "Conventions" That "San Shang T'ao Feng" Strives To Shatter?

by

the "Ode to Dragon River" theatrical group of the Peking Opera Troupe of Shanghai

(Peking Jen-min Jih-pao, March 15, 1974)

The birth of the revolutionary model plays represents a great victory for Chairman Mao's revolutionary line in literature and art. The principle and method of creation of the revolutionary model plays are precious treasures in the treasure house of proletarian literature and art. The heroic image of the workers, peasants and soldiers portrayed in the revolutionary model plays is the focal expression of the proletarian class spirit and a powerful weapon for "uniting and educating the people, and for attacking and destroying the enemy." Around the question of attitude toward the revolutionary model plays, there is always a violent struggle between the two classes and the two lines. What kind of attitude should be adopted toward the revolutionary model plays is a major question of right and wrong bearing on the affirmation or negation of Chairman Mao's revolutionary line in literature and art and the great proletarian cultural revolution. It is also a major question of right and wrong bearing on progress or retrogression, revolution or restoration. On this serious question, we must unfurl our banners and must not be ambiguous in the least.

The Shansi opera "San Shang T'ao Feng" cast forth recently is a big poisonous weed for reversing the verdict on the counter-revolutionary revisionist line pushed by the renegade, hidden traitor and scab Liu Shao-ch'i. It frantically flies the bourgeois black banner that opposes the revolutionary model plays and must be thoroughly criticized.

The concocters of "San Shang T'ao Feng" viciously clamor that "San Shang T'ao Feng" is "good because it has shattered the conventions of the model plays." What a "shattering of conventions"! What actually are the "conventions" that the concocters strive to shatter? We might as well see first what kind of trash is Ch'ing Lan, the character carefully molded by the concocters of "San Shang T'ao Feng." Ch'ing Lan neither grasps class struggle nor talks about the line. She does not grasp the major issues but moves in circles around the sick horse all day long. Can it be said that such a political philistine who attends only to "the condition of the horse" but not to the condition of the enemy is the representative of the poor and lower-middle peasants? Ch'ing Lan, the character permeated with the reactionary concepts such as Confucius and Mencius' "loyalty and forbearance," "subduing one's self," "the doctrine of the Mean," "repaying injury with kindness" and "suffering all disgrace and insults in order to accomplish a task" and Lin Piao's "the two sides which struggle are enemies and the two sides which exist in harmony are friends," is totally molded according to the sinister "Self-Cultivation." Isn't it very clear what class she represents and the desire of which class she reflects? Can it be said that such a devout disciple of the doctrines of Confucius and Mencius is the image of a Party branch secretary at a basic-level unit in the countryside?

Chairman Mao teaches us, "The same is true of flagrant flowers and poisonous weeds. The relationship between them is one of unity and struggle of opposites. There can be no differentiation without contrast. There can be no development without differentiation and struggle." In order to conceal their reactionary stand in opposing the revolutionary model plays, the concocters of "San Shang T'ao Feng" say with an ulterior object in view, "Our opera is similar to the 'Ode to Dragon River'; it also portrays the communist style." This is altogether a wild talk. Although the revolutionary model play "Ode to Dragon River" and the counter-revolutionary big poisonous weed "San Shang T'ao Feng" are both operas about the countryside and they similarly take a Party branch woman secretary of a basic-level unit in the countryside as the principal character, they reflect two basically antagonistic classes and lines.

Chiang Shui-ying (江水英) in the "Ode to Dragon River" is a proletarian advanced element with a high awareness of class struggle and the two-line struggle. In face of opposition from comrade-in-arms, the hue and cry of the well-off middle peasants and disruption by class enemies, and after a series of trials--three hundred mow of high-yield fields are damaged, a kiln of bricks is reported unserviceable, a dam is in danger, three thousand mow of land is flooded and the dwelling places of more than ten households are inundated--Chiang Shiu-ying still bears firmly in mind the Party's basic line and strictly differentiates between the two types of contradictions of different nature. In accordance with Chairman Mao's teaching, "Never forget class struggle," she carries out investigations and studies, comes to a clear understanding of the condition of the enemy and strips Wang Kuo-chung (黄国忠) of his mask. Relying on the broad masses of poor and lower-middle peasants, she rises in greater vigor and through self-reliance overcomes one difficulty after the other and reaps a bumper harvest in the year of drought. The lofty communist style and the communist spirit of rendering more contributions to world revolution embodied in Chiang Shiu-ying are the focal manifestation of the brilliant qualities of many heroic figures in our great era. The "Ode to Dragon River" reveals the look of the battle in the socialist new countryside of our country and is a song of victory for the communist style. Therefore, the revolutionary model play "Ode to Dragon River" is accorded warm welcome by the broad masses of workers, peasants and soldiers. "The style of Dragon River" which sparkles with the communist spirit develops a tremendous spiritual force on various fronts.

Year before the last, a severe drought hit Tientsin district and the Party organization resolved to keep water for industrial use. Some cadres in the countryside could not understand this, but after seeing the movie "Ode to Dragon River," they said, "Am I not like Li Chih-t'ien (李志田)?" Therefore, they closed up their own floodgates so that water could rapidly flow to Tientsin, and with the spirit of self-reliance, they sank wells and drew water to resist the drought. Innumerable events of this type make us deeply understand that the revolutionary model plays are for serving the proletarian political line.

Guided by Chairman Mao's revolutionary line in literature and art, the revolutionary model plays take the Party's basic line as the key link,

adhere to the method of creation based on the combination of revolutionary realism with revolutionary romanticism, and in accordance with the principle of "giving prominence to three things," enthusiastically adopt a thousand and one ways to mold the models of proletarian heroes. This is a basic law for the creation of revolutionary literary and art works. In striving to shatter the "conventions of the model plays," the concocters of "San Shang T'ao Feng" seek to tamper with the guiding thought and principle of creation for revolutionary model plays, change the basic task of manifesting the heroic figures of workers, peasants and soldiers, negate the dictatorship of the proletariat over the bourgeoisie on the literary and art stage, oppose Chairman Mao's proletarian revolutionary line, create public opinion for reversing the verdict on Liu Shao-ch'i and Lin Piao's counter-revolutionary revisionist line and pave the way for capitalist restoration!

The fallacy of shattering the "conventions of model plays" that the concocters of "San Shang T'ao Feng" vociferously advocate is nothing new. It is the refurbished version of "departure from classical thought and rebellion against the established road," opposition to taking "subject matter as the decisive factor" and other revisionist fallacies once advocated by the four villains including Chou Yang. Their versions are not the same but their reactionary essence is identical, and all of them are for opposing Chairman Mao's revolutionary line in literature and art. This counter-revolutionary view is precisely the manifestation in literature and art of the political wind which vainly attempts to negate the great proletarian cultural revolution and reverse the verdict. Literature and art is the barometer of class struggle, and is bound to sharply reflect class struggle in society. "To overthrow a political power, it is always necessary first of all to create public opinion, to do work in the ideological sphere. This is true for the revolutionary class as well as for the counter-revolutionary class." The concocters and supporters of "San Shang T'ao Feng" vociferously cry, "It is good because it has shattered the conventions of the revolutionary model plays." This is entirely for flagrantly creating public opinion for the big poisonous weed that opposes the Party, socialism and Chairman Mao's revolutionary line and for reversing the verdict on Liu Shao-ch'i and Lin Piao's counter-revolutionary revisionist line. They sell dog meat while hanging a sheep's head outside the shop as advertisement, put forth the signboard of a revolutionary modern play, wear the clothes of workers, peasants and soldiers, but portray the bourgeois representatives that practice the doctrines of Confucius and Mencius and the sinister "Self-Cultivation." "San Shang T'ao Feng" represents the interests of the overthrown exploiting classes, propagate the counter-revolutionary program of the doctrines of Confucius and Mencius and Lin Piao's "subduing one's self and returning to propriety" and implement Lin Piao's counter-revolutionary revisionist line for restoration and retrogression.

The casting forth of "San Shang T'ao Feng" is definitely not accidental. It is the reflection of class struggle at home and abroad. Imperialists, revisionists, counter-revolutionaries and reactionaries at home mortally fear and bitterly hate our great proletarian cultural revolution and the great achievements of the revolutionary model plays. They act in co-ordination with each other living far apart, compete to be the first in going to battle and shoot from dark corners one poisoned arrow after another at the proletariat.

Isn't this so? The reactionary Italian film director Antonioni, acting in accordance with the will of imperialism and social imperialism, has frantically smeared and poked fun at the revolutionary model plays. A handful of class enemies at home have also jumped out to curse the revolutionary model plays as teaching "man, hand, mouth, knife, cow, goat." Some even vehemently want to play the role of "hard-headed fellows" that oppose the revolutionary model plays. The vivid reality of class struggle tells us that in the process of carrying out the proletarian revolution in literature and art, there was struggle not only in the past, but there also is struggle at present, and there will still be struggle in the future. We revolutionary literary and art fighters must uphold Chairman Mao's revolutionary line, adhere to the proletarian philosophy of struggle, penetratingly criticize Lin Piao and Confucius, and bravely fight for defending the dictatorship of the proletariat, consolidating and developing the fruit of victory of the great proletarian cultural revolution and defending the revolutionary model plays!

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PUPPETSHOWS

Use the Revolutionary Spirit of Proletariat To Educate the Next Generation

- a comment on the color puppetshow "Little 8th Route"

by

Yin P'ing (尹 平)

(Peking Jen-min Jih-pao, March 31, 1974)

In the typical environment of the War of Resistance against Japan, the puppetshow "Little 8th Route" adapted and shot by the Shanghai Fine Arts Film Studio molds the heroic images of the "Little 8th Route" Young Tiger and Leader Yang of the guerrilla band of the 8th Route Army, and doggedly applies the revolutionary spirit of the proletariat to educating the next generation. This is a gratifying harvest reaped in juvenile literary and artistic creation since the great proletarian cultural revolution.

In order to use the revolutionary spirit of the proletariat to educate the next generation, in the course of reflecting contradictions and conflicts in the essence of social life, juvenile literary and artistic works are required to mold the heroic images of adolescents and children in the typical environments of class struggle and the two-line struggle. The clear-cut characteristics of the individual personality of the young hero Young Tiger who undauntedly forges ahead in the "Little 8th Route" and his kind of "tigerish spirit" of daring to charge forward and blaze trails are shaped and expressed in the circumstances of heated revolutionary war. Through a fierce battle fought by our anti-Japanese armymen and civilians against the Japanese aggressors, the film warmly praises the brave and undaunted revolutionary spirit displayed by the adolescents and children of our country represented by Young Tiger in the struggle against the imperialist aggressors under the concern and education of Chairman Mao and the Party. Young Tiger harbors burning hatred against the Japanese aggressors and the class enemies at home and is full of sincere love for the Party and the 8th Route Army. His burning aspirations to become an 8th Route Army fighter and the process of his rapidly growing up after tests in the battle under the training and education of the Party and the army epitomize to a certain degree the lively and vigorous spirit of our adolescents and children during the War of Resistance against Japan.

To give expression to the revolutionary spirit of Young Tiger, the film strives to give prominence to his heroic deeds under the circumstances of struggle against the enemy: He cuts off the enemy's telephone lines. He leads a juvenile corps to gather ears of corn, to undergo drilling and practice martial arts, and to patrol and stand guard. He acts in coordination with band leader Yang in grabbing hold of "tongues" in the Leima Boarding House and spying on the enemy. He breaks into a base to decoy the enemies. And so on and so forth.

Especially in the act of breaking into the base, Young Tiger is placed in an acute face-to-face struggle with the Japanese aggressors to highlight his alertness, resourcefulness, bravery and heroism in showing no fear for violence. Here, exploiting the anxious state of mind of Japanese chief Kurofuji who wants to obtain grain, Young Tiger pulls this "wild ox" by the nose. But wily and crafty Kurofuji does not trust Young Tiger. He suddenly unmasks his own hideous features. He draws out a knife to intimidate Young Tiger. In the face of this stern test, Young Tiger remains calm and composed without the least show of fear. By artfully and ingeniously exploiting the enemy's weakness, he banishes the suspicions of the other side. He at last lures Kurofuji out of the base of operation, and successfully accomplishes this important assignment.

The revolutionary spirit of Young Tiger who remains brave and undaunted when confronted by the aggressor and dares to lead the enemy along by the nose is worth being emulated by the adolescents and children of today. In the historical period of socialism, there is still the struggle between the two classes and the two roads at home and there is on the international scene the threat of subversion and aggression by imperialism and social imperialism against our country. We must comply with the Party's basic line and doggedly apply the revolutionary spirit of the proletariat to educating the masses and the next generation, so that from childhood the children can understand that they must dare to wage a tit-for-tat struggle against imperialism, revisionism and reaction and dare to triumph over the enemy and all difficulties and hazards. The revolutionary theme of armymen and civilians uniting in fighting the jackals shown by "Little 8th Route" is good teaching material for conducting education in revolutionary tradition and preparedness against war for the adolescents and children of today.

Simultaneously with molding the heroic image of Young Tiger in the acute and complicated struggle of contradictions, the film also strives to mold the heroic image of leader Yang of the guerrilla band of the 8th Route Army. This film which takes adolescents and children as its main heroic figures not only draws on the experience in the creation of revolutionary model plays in its effort to mold the heroic image of Young Tiger but also correctly portrays the concern and education accorded by the Party and the leadership to the next generation.

Band leader Yang pays great attention to applying the revolutionary ideas of the proletariat in educating the next generation and also dares to temper and test the next generation in the stormy revolutionary struggle, so that the next generation can grow up healthily in struggle. For instance, because Young Tiger originally harbored a narrow-minded idea of revenge, band leader Yang warmly gives him a vivid course of political and ideological education, so as to make him understand the revolutionary principle that to make revolution is not to seek personal revenge. Young Tiger leads the children to ingeniously lay delusive traps at both ends of the village to mislead the enemy. He carries this out according to plan under the concrete command of band leader Yang. This shows at the same time that band leader Yang permits Young Tiger to think of ways and means so as to give full play to the initiative of the children.

This way of portrayal gives clear expression to the proletarian revolutionary spirit of the younger generation as a result of the proper education in ideology and political line conducted by the Party. It also avoids the defect of departing from Party leadership and education and of making an isolated portrayal of the adolescents and children and a magnification of the role of the children in departure from practical struggle, thus achieving the aim of relatively accurately depicting the typical circumstances in which the heroic figures of adolescents and children grow to maturity.

At present, among the literary and artistic works for adolescents and children, there exists a phenomenon of staying content with setting forth good men and good deeds. It looks as if the depiction of the acute and complicated contradictions and conflicts is of no importance to literary and artistic works for adolescents and children. This is a reflection of the "theory of no conflict," i.e., the "theory of the dying out of class struggle" politically, in literary and artistic works for adolescents and children. Like all scientific works of literature and art, literary and artistic creations for adolescents and children must take the Party's basic line as the key link and apply the law of the unity of opposites in understanding life and reflecting life. By steering clear of the acute and complicated contradictions and conflicts and of class struggle and the two-line struggle, we cannot give expression to the proletarian revolutionary spirit of heroes among adolescents and children, and thus works will show a lack of militancy.

Under the warm solicitude and education of Chairman Mao and the Party, especially after tempering in the great proletarian cultural revolution, there have emerged from among our adolescents and children many heroic figures standing on the forefront of class struggle and line struggle. In our society, good people and good deeds among adolescents and children have also been brought forth in the struggle between the two classes, the two roads, the two lines and the two ways of thinking. We should bring them together for use as models.

The use of the revolutionary spirit of the proletariat to educate the next generation calls for our seriously learning from the experience in the creation of revolutionary model plays and creating works for adolescents and children. As far as puppetshows are concerned, the molding of the puppets and their movements, the shooting of scenes and the designing of stage sets must serve the creation of heroic figures and the expression of revolutionary themic thoughts. The "Little 8th Route" has scored some achievements in this respect. Young Tiger, band leader Yang, Iron Egg and others are quite well shaped. The great majority of the images of Young Tiger look gallant and valiant and give expression to his alert, tactful and his courageous personality. In the scenes shot, when contradictions and conflicts intensify and the strong feelings and emotions of characters have to be expressed, such tactics as taking close-ups, taking shots with the camera lens trained upward, etc., are adopted so as to give prominence to Young Tiger's heroic spirit marked by firmness and fortitude. All this is good and proper. But speaking of artistic treatment in the whole film, there are still defects. In the arrangement of scenes, in the portrayal of characters and in other respects, the film leaves one with a feeling of its sharing certain similarities with other themes of the same nature. This problem deserves our attention in creative thinking. Probably this is

mainly caused by our paying no attention to the particularity of contradictions and our foundation of life not being deep enough. In addition, the revolutionary ideals of Young Tiger still want a more detailed and moving description. The film ends too carelessly and has not fully expressed the role of Young Tiger in annihilating the enemy.

At present, class struggle is very acute in the ideological sphere, and the struggle between the class enemy and us to win over the next generation is rather violent. We must energetically plunge ourselves into the surging movement to criticize Lin Piao and Confucius and pick up the weapon of literature and art to launch a courageous and fierce attack against the ideology of the bourgeoisie and all exploiting classes. In the sphere of juvenile literature and art, we must eliminate the remnant pernicious influence of the "theory of no conflict," i.e., "the theory of the dying out of class struggle," the bourgeois "theory of child psychology" and other revisionist sinister lines in literature and art, and must carry out better Chairman Mao's revolutionary line in literature and art. We trust that under the guidance of Chairman Mao's revolutionary line in literature and art, like the creation of socialist literature and art as a whole, juvenile literature and artistic works will surely further flourish and thrive like spring flowers bursting into full bloom.

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CRITICISM OF LIN PIAO AND CONFUCIUS AND
PROMOTION OF INDUSTRIAL PRODUCTION

Grasp Criticism of Lin Piao, Confucius and Promote Industrial Production

- Jen-min Jih-pao editorial -

(NCNA-English Peking, April 10, 1974)

today's "people's daily" has an editorial entitled "grasp criticism of lin piao and confucius, promote industrial production". the full text follows:

the movement to criticize lin piao and confucius is developing soundly and successfully on all fronts throughout china under the leadership of chairman mao and the central committee of the chinese communist party. the situation of both the revolution and production is excellent, including in industry and communications.

the masses of workers, with the militancy of the main force in the movement, concentrate on criticizing lin piao for following confucius' reactionary programme of "restrain oneself and return to the rites", and criticize the reactionary viewpoints of the "doctrine of the mean" and "the highest are the wise and the lowest are the stupid". they are deeply exposing the criminal plot of the lin piao anti-party clique to try and change the basic line and policies of the party, subvert the dictatorship of the proletariat and restore capitalism, recognizing more clearly the ultra-right essence of lin piao's counter-revolutionary revisionist line and greatly raising their consciousness of class struggle and the struggle between the two lines. the workers, cadres and technicians have greatly heightened their revolutionary enthusiasm and strengthened their revolutionary unity. this movement is encouraging new socialist things to mature and mass technical innovations activities to thrive. the revolution is going ahead rapidly and production is continuing to rise. total industrial output value for the first quarter of this year surpassed that of the corresponding 1973 period.

the situation is excellent. party organizations and leading comrades at all levels should always stand in the van of the movement, boldly arouse the masses, actively guide them forward along chairman mao's revolutionary line and strive to develop the excellent situation. at present, one important aspect of the movement to criticize lin piao and confucius in industry and communications in connection with the major issues of right and wrong in current class struggle and the two-line struggle is also to solve the question of having a correct attitude toward

the great proletarian cultural revolution, to expose and criticize the crimes of lin piao and his sworn followers in plotting to change the party's basic line and policies and restore capitalism, and to consolidate and develop the tremendous achievements of the great proletarian cultural revolution. thus, when this key link -- the party's basic line -- is grasped, we are better able to solve the specific lines and policies for industry and communications. in the deepening struggle of criticizing lin piao and confucius, we should seriously study works by marx, engels, lenin and stalin and by chairman mao and chairman mao's instructions on criticizing lin piao and confucius and related documents assigned by the party central committee. the method of "unity-criticism-unity" should be used to handle contradictions among the people correctly. it is necessary to make a strict differentiation between the two different categories of contradictions and unite upwards of 95 per cent of the cadres and masses so as to keep on deepening the movement to criticize lin piao and confucius. it is essential to take firm hold of this central task -- criticizing lin piao and confucius -- and avoid getting entangled in certain questions and shifting the main orientation of struggle.

chairman mao teaches us to "grasp revolution, promote production". industrial and communications enterprises should continue criticizing the revisionist line in running enterprises. they should keep to the principle of "building our country independently and with the initiative in our own hands, through self-reliance, hard struggle, diligence and thrift", break with the idea of worshiping things foreign, highly evaluate the great creativeness of the masses and support the efforts made by the workers and technicians in technical innovations and scientific research. leading comrades of all enterprises must have full regard for the growing enthusiasm for socialism of the workers, cadres and technical personnel that stems from the struggle to criticize lin piao and confucius. they should be good at organizing this enthusiasm and stepping up production.

leading comrades at all levels of industrial and communications enterprises should, under centralized party leadership, make overall plans and have a division of responsibility, rely on the workers and strengthen leadership over production. they should be more conscious of taking the interests of the whole into account, should strive to increase production and practise economy and fully tap the potential of the enterprises. it is necessary to persevere in making revolution after work hours. comrades in the coal, metallurgical, communications and transportation and other departments should be in the van in grasping revolution and promoting production.

the movement of criticizing lin piao and confucius is a deepening of the socialist revolution in the superstructure. it will inevitably exert a profound influence on the economic base of our country and greatly promote the development of the productive forces. this is the fourth year of the fourth five-year plan, and a crucial year. in deepening the struggle to criticize lin piao and confucius, let us firmly carry out chairman mao's proletarian revolutionary line, whole-heartedly rely on the working class, continue to strengthen the unity of the working class, go all out and aim high for brilliant achievements in both revolution and production and for still greater victories exclamation

CRITICISM OF LIN PIAO AND CONFUCIUS

Young Chinese Worker--Pathbreaker in Criticizing Lin Piao and Confucius

(NCNA-English Taiyuan, April 10, 1974)

"young ting fights in the van in the movement to criticize lin piao and confucius. he's a revolutionary pathbreaker in class struggle." this is what many workers say about 21-year-old bench worker ting hsiao-yen who has written many articles repudiating lin piao and confucius.

ting hsiao-yen has conscientiously studied works by marx, engels, lenin and stalin and chairman mao and worked hard since he came to work at the hsinhsien tractor-drawn farm implement plant in north china's shansi province in 1971. he joined the communist youth league last year.

the young worker wrote "lin piao and confucius" and several other articles and commentaries after he studied the documents of the communist party's tenth national congress convened last august. the articles appeared in blackboard bulletins in his workshop. they exposed how lin piao peddled the doctrines of confucius and mencius, idolized confucius and opposed the legalists in his criminal attempt to restore capitalism.

"who was confucius?" wrote ting hsiao-yen in a commentary. "he was a reactionary who tried stubbornly to maintain the decadent slave system. we should fire at him with ten thousand guns. what were the doctrines of confucius and mencius? they were the tools for the reactionary ruling classes to safeguard their rule. they were the mental yokes imposed on the working people. we should thoroughly repudiate them."

the commentary continued: "lin piao and company worshipped confucius and the confucian school. they frantically attacked the proletarian revolution and the dictatorship of the proletariat with the aid of the rubbish they got from the confucian shop. we must hold aloft the great red banner of marxism-leninism-mao tsetung thought and fight a people's war to unmask them and show up their ulterior motives. this is an essential struggle by the proletariat against the bourgeoisie in the superstructure and an important step for consolidating the dictatorship of the proletariat."

ting hsiao-yen wrote more critical essays with veteran workers after they studied the joint 1974 new year's day editorial of the "people's daily", the "red flag" journal and the "liberation army daily".

ting hsiao-yen received only primary education before he came to work at the plant. last august, he read a newspaper article entitled "confucius -- a thinker who stubbornly upheld the slave system" by professor yang jung-kuo and was much enlightened. since then, he has not only read articles in newspapers and magazines criticizing confucius, but has studied chairman mao's statements in the "selected works of mao tsetung" criticizing the doctrines of confucius and mencius. through study, he has come to see more clearly the reactionary nature of confucius and the doctrines of confucius and mencius.

in order to understand the relationship between the criticism of lin piao and that of confucius, he repeatedly studied the documents of the tenth national congress of the communist party of china and relevant newspaper articles and compared lin piao's malicious words with those of confucius and analysed what were common to them. he realized that lin piao and confucius both wanted restoration and retrogression, both practised idealistic apriorism and advocated the reactionary theory of innate genius. both were counter-revolutionary double-dealers. they ran in a single line and were jackals of the same lair.

after the movement to criticize lin piao and confucius started in the plant early last february, ting hsiao-yen became an instructor of political study in his team. the team has written more than 60 big-character posters to criticize lin piao for preaching confucius' reactionary fallacies "restrain oneself and return to the rites" and "the doctrine of the mean".

in one of his big-character posters, ting hsiao-yen used chairman mao's celebrated work "on the people's democratic dictatorship" as a weapon to roundly criticize lin piao's fallacy that "he who relies on virtue will thrive and he who relies on force will perish" and exposed the ultra-right essence of lin piao's counter-revolutionary revisionist line.

ting hsiao-yen is not only in the van in the criticism of lin piao and confucius, but also takes the lead in production. he always does his work seriously. in his spare-time, he takes an active part in criticizing lin piao and confucius and does other propaganda work assigned him by the workshop.

inspired by the movement to criticize lin piao and confucius, the bench-work team he works with fulfilled its task for the first two months of the year ahead of time.

1974 SPRING EXPORT COMMODITIES FAIR

Preparations Completed for China's 1974 Spring Export Commodities Fair

(NCNA-English Kwangchow, April 9, 1974)

preparations are now complete for china's 1974 spring export commodities fair which will be held from april 15 to may 15 at a new exhibition centre overlooking the liuhua lake in kwangchow.

the new exhibition centre is a four-storey edifice with a floor space of 110,000 square metres. it is double the size of the old centre.

the coming fair coincides with the chinese people's deepening struggle to criticize lin piao and confucius. grasping revolution and promoting production, the chinese workers and peasants have provided the fair with an ample material foundation. exhibits at the coming fair are greater in quantity and variety and higher in quality. they include new products of the machine-building, electronics and chemical industries, new local products and products of the animal husbandry industry, grain, edible oil and foodstuff, hardware and mineral products, new products of the textile and light industries as well as new art handicraft articles. they show the latest achievements of china's developing industry, agriculture, science and technology.

on display at the fair are articles, pictures and models showing the exploits of the many outstanding collectives which have emerged in china's socialist revolution and construction. among these are the taching oilfield, a national pace-setter in industry, tachai brigade, a national pace-setter in agriculture, linhsien county in central china's honan province known for its red flag canal, as well as the tangshan iron and steel company in hopei province, a production team in juili county, yunnan province, and a production brigade in the inner mongolian autonomous region. their exploits show the achievements of the chinese

people of all nationalities by persevering in the principle of "self-reliance and hard struggle" under the guidance of chairman mao's revolutionary line.

as china develops its trade relations with various countries in the world and the chinese people enhance their mutual understanding and friendship with people in all lands, the coming fair has increased the number of invitees. an influx of cables has come from trade circles in all parts of the world confirming their participation. preparations are now complete for receiving friends to the fair.

HSISHA ISLANDS

Chinese Naval Units in Self-Defense Battle on Hsisha Islands Criticize Lin Piao, Confucius

(NCNA-English Kwangchow, April 9, 1974)

commanders and fighters of naval vessels of the people's liberation army who distinguished themselves in the self-defence battle on hsisha islands have used the ideological weapon of marxism-leninism-mao tsetung thought to criticize lin piao and confucius. this deepened their understanding of the ultra-right essence of lin piao's counter-revolutionary revisionist line and increased their consciousness in carrying out the basic line of the party. they are determined to make new contributions to the people in the struggle to defend the motherland and consolidate the dictatorship of the proletariat.

these armymen fought heroically against enemy invaders in the battle to defend china's territory of hsisha islands. at the end of the battle, they studied important instructions by chairman mao on criticizing lin piao and confucius and started a new wave of revolutionary mass criticism, joined by members of the party branch committee of a naval vessel. recruit yang lai-yun, who was awarded an order of merit, third class, studied hard and soon wrote six criticism articles.

in the heat of the battle, the commanders and fighters had fought shoulder to shoulder with fishermen of fishing boats nos. 402 and 407 in counter-attacking the enemy. later they together exchanged experience in criticizing lin piao and confucius, and pledged to carry the criticism through to the end.

the naval heroes directed the spearhead of their criticism at lin piao's counter-revolutionary programme of "restraining oneself and returning to the rites". recruit wen wei-hsiung, who was awarded an order of merit, third class, comes from a worker's family. before liberation,

his father went to work at the age of 12 for a capitalist who cruelly exploited and persecuted him. his two elder brothers starved to death. citing the sufferings of his family in the old society, wen wei-hsiung denounced lin piao's crimes in attempting to usurp party leadership and seize state power by preaching confucius' precept of "reviving states that are extinct, restoring families that have lost their positions, and calling to office those who have fallen into obscurity". he said that lin piao tried to restore the overthrown big landlords and big bourgeoisie and make the working people suffer again.

li ju-yi, who was awarded an order of merit, first class, declared that at the time when socialism was triumphantly advancing everywhere in the country, lin piao clamoured about "restrain oneself and return to the rites" and took it as the most important of all things. this fully revealed his impatient ambition to usurp supreme party and state power and restore capitalism. however, history would never develop according to the will of the reactionaries. all reactionaries who attempt for restoration and retrogression would be crushed under the wheel of history.

in the light of their experience in the self-defence battle on the hsisha islands, the commanders and fighters condemned lin piao for spreading the reactionary "doctrine of the mean". chang yun-ching, political commissar of a naval vessel who was awarded an order of merit, first class, said that picking up the confucian rubbish that "harmony is to be prized", lin piao cried that "when two sides fight, they become enemies; when two sides live in harmony, they become friends", in a vain attempt to lull the vigilance of the masses to get them to "live in harmony" with imperialism, revisionism and reaction. this was an utter betrayal of the revolution.

li fu-hsiang, commander of a naval vessel who was awarded an order of merit, first class, pointed out that the land of china is sacred and inviolable, and the great chinese people are not to be bullied." should the enemy dare to invade, we will wipe him out resolutely, thoroughly, wholly and completely," he said.

the criticism of lin piao and confucius fired the commanders and fighters with greater fervour for fighting to defend the dictatorship of the proletariat. they keep equipment in order and train in the spirit of seizing the day and the hour. they patrol the seas and pledged to redouble their vigilance in defending the southern coast of the motherland.

PEOPLE'S COMMUNES

Prosperous Northwest China Commune

(NCNA-English Sian, April 10, 1974)

a people's commune at the foot of chinling mountains in northwest china has made all-round progress in farming, forestry, animal husbandry, side-occupations and fishery in the past decade or more. this results from the commune's being bigger and having a more developed socialist nature than the advanced agricultural cooperatives from which it sprang.

now, about 20 reservoirs and a web of canals and ditches built by the commune members irrigate over half of their farmland. the once barren mountain is covered with fruit trees. there are 13,000 pigs. and 150,000 fish fry are being raised in reservoirs. the commune also has machine building works, workshops making and repairing farm tools, a food processing plant, a brick kiln, a winery and other small industries.

wangmang people's commune in changan county, shensi province, has sloping land to the south and the rest is level. the cooperatives, which were smaller and had had less money, could not make multi-purpose use of natural resources or improve farmland or build water conservancy projects on a large scale. they grew only grain and yield was merely 2.25 tons per hectare.

the commune has kept making basic improvement of its farmland and irrigation facilities since its founding and especially during the great proletarian cultural revolution. in 1970, it worked out an over-all plan to tame the five winding streams that used to wash away cropland when there were mountain floods and dry up when there was drought. 1,000 commune members formed a special team to build the project all year round, and 3,000 more took part during slack farming seasons. in just four years, they straightened the courses of the streams and constructed 19 small reservoirs in the upper reaches. they dug a nine-kilometre-long canal that linked all the other reservoirs with a bigger reservoir. they also dug several dozen ditches and sank pump wells to create a complete irrigation network. the commune's irrigated area has increased from 460 hectares to more than 800 hectares.

these water conservancy projects store water all the year round and ensure irrigation whenever needed. this has raised their ability to combat natural calamities and promoted agricultural production. though serious drought struck in 1972, grain output reached 4.65 tons per hectare. there was also a good harvest in 1973.

with temperate climate, wangmang people's commune can grow fruit trees, although there were very few in the past. after the people's commune was established it set up 37 orchards. the trees now cover 660 hectares and yield apples, peaches, persimmons, chestnuts and walnuts. apart from local consumption, the commune delivers 1,500 tons of fruit and nuts to the state every year.

the commune has carried out the policy "take grain as the key link and ensure an all-round development". grain output has increased and so has cotton, oil, tobacco, jute, tea and silk. the diversified economy embraces more than 20 items. a rice and wheat producer, the commune uses the several thousand tons of rice and wheat stalks it gathers every year to turn out 150,000 straw sacks and 250 tons of ropes from rice stalks and make straw hats from wheat stalks. this is an aid to commerce and foreign trade and also increases the income of the collective and the commune members who work in 8 commune-run enterprises. the income from the diversified economy last year accounted for 40 per cent of the total. women members and auxiliary labour force of chiangchun production brigade run orchards, a straw sack plant, pig farms and a sewing group and other establishments by themselves.

collective accumulation grows with the expansion of agricultural production and commune-run undertakings. the commune is buying more farm machines, apart from investing in water conservancy projects. the commune now has 18 tractors, one lorry, one power generating set and 60 diesel engines, pumps and farm produce processing equipment.

SPRING FARMING

East China Region Speeds Up Spring Farming

(NCNA-English Nanking, April 9, 1974)

people's communes in all eight counties of the soochow administrative region in east china's kiangsu province aim to top the 7.5 tons of grain per hectare they achieved 5 years running. spring farming in this noted grain and cotton producer south of the yangtze river is underway, encouraged by the struggle to criticize lin piao and confucius.

the region has repaired ditches and conserved soil moisture for the summer harvested crops. the people collected more fertilizer than last year and did a greater amount of earth-work in building irrigation projects. production brigades of the cotton-producing areas have sunned their cotton seed.

huahsi production brigade in chiangyin county reaped 16.9 tons of grain per hectare last year, topping the local record in grain production. its party branch initiated discussions among cadres and commune members during the criticism movement and worked out a plan to increase production. they said: "we are not satisfied with our achievements. we must produce more grain to speed up socialist construction."

chairman mao wrote a comment in 1955 on the report how the hsihsu production brigade of kunshan county (the hsihsu township at that time) set up co-operatives in two years, and pointed out: "the masses have a potentially inexhaustible enthusiasm for socialism".

the production brigade studied this comment of chairman mao's again during the struggle to criticize lin piao and confucius, and used the changes in the village after liberation to criticize "the highest are the wise and the lowest are the stupid" and other reactionary fallacies spread by confucius and lin piao. the people made up their minds to build up the countryside faster by pooling their wisdom and strength. the brigade has dredged a 500-metre-long canal, levelled more than 13 hectares of farmland and built a pumping station since the beginning of this year.

many communes and production brigades in the region are now making experiments and adopting new farming methods to grow three crops a year.

leading cadres at the regional, county and commune levels join the masses in grasping revolution and promoting production. leading members of a people's commune during the current struggle saw more clearly the importance of relying on the masses, and consulted them more fully in working out this year's production plan. they joined the commune members in collecting silt from lakes. the commune has collected 30 per cent more fertilizer than it planned.

INDUSTRIAL OUTPUT

More Industrial Enterprises in China Overfulfill State Plans

(NCNA-English Peking, April 10, 1974)

more factories and mines in various parts of china overfulfilled their production plans for the first quarter of this year, thanks to the workers' great socialist enthusiasm in grasping revolution and promoting production in the current movement to criticize lin piao and confucius.

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the no. one steel plant of the anshan iron and steel company fulfilled all the targets set in its january-march plan achead of schedule.

after the movement to criticize lin piao and confucius began, many veteran workers of the plant cited their sufferings in the old society and criticized lin piao for his crimes in following the confucian precept "restrain oneself and return to the rites" and attempting to restore capitalism. this filled the workers with hatred for lin piao and confucius. determined to make more and better steel for socialist construction, they set a new record by making a heat of high-grade steel in six hours forty minutes.

workers, cadres and technicians of the plant introduced a dozen technical innovations in the first quarter of this year by pooling their wisdom and efforts. the open-hearth furnace workshop improved technologies and thus cut down the time needed for each heat of steel.

the steel plant of the penchi iron and steel company in northeast china overfulfilled its first-quarter plan for steel, rolled steel and metal products. it made 130 more heats of quality steel than in the corresponding period of last year.

its production grew considerably during the great proletarian cultural revolution and the movement to criticize lin piao and rectify the style of work.

its steel output last year was nearly double that of 1965, the year preceding the cultural revolution, and is expected to go up again this year by a big margin. by putting proletarian politics in command of production and vehemently criticizing the ultra-right nature of lin piao's revisionist line, the workers have shown their determination to consolidate and develop the gains of the cultural revolution through concrete actions in grasping revolution and promoting production. workers in charge of the no. 4 electric furnace closely cooperated and shortened the average time for a heat of high-grade alloy steel by 12 minutes.

the plant has undertaken to trial-produce nine new varieties of steel this year. after criticizing such idealist fallacies as "people are born with knowledge" and "the highest are the wise and the lowest are the stupid" preached by lin piao and confucius, the workers are confident of success in accomplishing the tasks self-reliantly. led by the plant party committee, they studied the laws governing high-temperature steel making and turned out eight varieties of steel in the first three months of the year.

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the wangfeng mine in honan province, central china, which surpassed the state plans six years running, fulfilled the first-quarter targets for coal cutting and tunnelling far ahead of schedule. coal output was 18.8 per cent more than in the same period of 1973.

many workers at this fifty-year-old mine were cruelly oppressed and exploited by imperialism and the kuomintang reactionaries before liberation. in the movement to criticize lin piao and confucius, the miners turned their hatred for lin piao into strength to produce more coal in the interests of the revolution. the no. 3 coal-cutting team, for example, finished its january-march production plan eight days ahead of schedule despite the great difficulties they had encountered at a new work face.

MINORITY NATIONALITY TEACHERS

More Teachers of Minority Nationalities for Sinkiang

(NCNA-English Urumchi, April 9, 1974)

the number of minority nationality teachers in institutions of higher learning and primary and middle schools in sinkiang, northwest china, in 1973 was 70 per cent higher than in 1965, the year before the cultural revolution began.

the uighurs, kazakhs, mongolians, khalkhas, huis, sibos, tajiks and people of other national minorities account for 60 per cent of the population of the sinkiang uighur autonomous region.

the party and the government have since liberation appropriated large sums and adopted various measures to train minority teachers. minority teachers now account for 55 per cent of the total primary school teaching staff in sinkiang, and the number of minority teachers in colleges and middle schools last year was double the 1965 figure.

the increase is even bigger in sinkiang's remote border areas. the number of minority teachers in tash kurghan tajik autonomous county on the pamirs is now 1.5 times that for students before liberation while the student body has expanded 21-fold. nine out of ten teachers in kezlesu khalkhas autonomous chou today are minority people.

the overwhelming majority of the minority teachers come from families of former poor and lower-middle peasants and herdsmen. they have profound proletarian feelings for the party and chairman mao. their consciousness of class struggle and the struggle between the two lines have been heightened in the cultural revolution and the movement to criticize lin piao and rectify the style of work. many have been admitted into the chinese communist party and the communist youth league. some have assumed leading posts in schools or local educational departments and are active in the revolution in education.

mobile schools have been set up to facilitate herdsmen's children in mountainous border areas with far-stretching pastures.

in mulei kazakh autonomous county, more than 90 per cent of the school-age children in the pastoral areas now study in the county's more than 20 mobile schools.

party organizations and revolutionary committees at all levels in the autonomous region have made it a point to train more women teachers of minority nationalities. women now account for one half of the minority teachers in primary schools. suffering from oppression and exploitation

before liberation, many teachers at colleges and primary and middle schools have been cited for their outstanding achievements.

a khalkhas girl born in a poor peasant family, puhankurban returned to her home village in a hilly region to teach after finishing junior middle school in 1966. she has improved school conditions with the help of local poor and lower-middle peasants. she teaches children of uighur and khalkhas nationalities in their own dialects in turn. for this she was praised by the masses.

the teachers of various nationalities in sinkiang are seriously studying works by marx, engels, lenin, stalin and chairman mao, under the leadership of the party organizations.

in the current movement to criticize lin piao and confucius, they condemned lin piao for following the confucian canon "restrain oneself and return to the rites" in a vain attempt to restore capitalism. they also criticized the poisonous influence of the revisionist line in the educational field. they are determined to carry the revolution in education through to the end.

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* FOREIGN RELATIONS *
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CHINA AND THIRD WORLD

Resolute Support for Just Demands of Third World

(NCNA-English Peking, April 9, 1974)

the "people's daily" carries an editorial today entitled "resolute support for the just demands of the third world", which reads as follows:

a special session of the united nations general assembly to study the problems of raw materials and development is scheduled for april 9, 1974. the session was initiated at the end of last january by houari boumedienne, president of the council of revolution of algeria and president in office of the 4th conference of heads of state and government of non-aligned countries, and is to be convened with the concurrence and support of more than 100 countries. the problems to be discussed at the session relate to the major problems of the third world countries of safeguarding national independence, defending state sovereignty, developing the national economy, protecting natural resources and opposing imperialist plunder, exploitation and control. its convocation reflects the new situation of the third world countries struggling in unity against the superpowers, and marks the awakening and strengthening of the third world. the chinese government and people welcome the convocation of the session and resolutely support the just demands of the third world countries to be put forward at the session.

the session is convened at a time when an excellent situation prevails in the world. the present world situation is one characterized by great disorder. "the wind sweeping through the tower heralds a rising storm in the mountains." the historical trend of countries demanding independence, nations demanding liberation and the people demanding revolution is rising in tempestuous waves and rolling irresistibly onward. a surging tide of struggle against imperialism, colonialism and neo-colonialism, hegemonism, zionism and racialism is spreading all over the world. the intensified contention between the two superpowers -- the soviet union and the united states, and the aggression, subversion, intervention, control and plunder they committed everywhere have further sharpened the basic world contradictions, and enhanced the awakening and unity of the people of the whole world, especially the people of the third world. beset with troubles internally and externally and ridden with crises, the two superpowers -- the soviet union and the united states-- are more isolated than ever. the development of the situation is becoming more and more favourable to the revolutionary struggle of the peoples of the world, and unfavourable to imperialism and social-imperialism.

comprising over 100 developing countries in asia, africa, latin america and other regions, the third world has the overwhelming majority of the world population. in the struggle against hegemonism and power politics of the superpowers in the last few years, the third world countries have steadily strengthened their unity and continuously won victories, demonstrating their mighty strength. they firmly support the three indochinese peoples' war against u.s. aggression and for national salvation; firmly support the korean people's struggle for the independent and peaceful reunification of the fatherland; firmly support the arab and palestinian peoples' struggle against the israeli aggressors; firmly support the african peoples' struggle for national independence and against colonialism and racism; and firmly support the latin-american peoples' struggle for safeguarding state sovereignty and economic rights. this fully manifests the spirit of unity in struggle of the third world. the third world countries have supported one another and taken common actions at international meetings and in international affairs and have achieved greater and greater successes. the growth of the ranks of the third world has changed the composition of the united nations. they play an ever bigger role in the united nations and have become a force that cannot be neglected. the struggle in defence of the right of the sea firstly launched by latin american countries has spread to other continents. with oil as the weapon, the arab countries' struggle against hegemonism and zionism has won major victories, dealing heavy blows to the superpowers. the third world has become the main force of the world peoples' struggle against the two superpowers.

the third world countries' struggle in defence of their national resources, to develop their national economy and oppose the plunder, exploitation and control of their economy by imperialism is an important part of their struggle against imperialism and hegemonism. the people of the vast third world countries are industrious and their resources abundant. in spite of the fact that they have gained political independence, the third world countries are still economically poor, because of imperialist and colonialist suppression and enslavement for long period in the past and pillage and exploitation by imperialism and social-imperialism at present. they are still unable to exercise complete sovereignty over their own resources and fully develop their national economy. the superpowers, making use of their monopolist position in the international market, control the produce of the developing countries' single-product economy, press down the prices of primary produce while raising the prices of industrial goods. and this merciless exploitation through extortion of huge profits has created great difficulties for the economic development of the third world countries. meanwhile, the two superpowers, the soviet union and the united states, in an attempt to shift the burden of their crises onto others, intensify their economic

control, penetration and plunder of the industrially developed countries in europe, north america, oceania and of japan, causing constant damage to these countries. the more profits the two superpowers extract and the more resources they plunder from all over the world, the wider is the financial gap between the superpowers and the developing countries. today, the countries and the people of the third world urgently demand a change of this most unreasonable situation. they strongly oppose control and plunder by imperialism and the superpowers, and firmly call for effective control and full sovereign right over their own resources, international trade based on fair and reasonable prices, and equality of all countries, big or small, in international economic relations. all these just demands are manifestations of the firm will of the third world countries to win genuine economic independence so as to further consolidate their political independence and are also powerful accusation and challenge against the hegemonism and power politics of the superpowers.

the two superpowers, the soviet union and the united states, are alarmed but helpless when the third world countries called for the convening of the current special u.n. session. putting up the signboard of socialism to bluff and deceive in the third world, the soviet revisionist renegade clique is in fact following an out-and-out imperialist policy. it plunders and exploits the third world countries savagely on the pretext of "economic aid" and "military aid". it reaps fabulous profits by buying cheap and selling dear in the third world and even takes advantage of difficult situations in these countries to blackmail them. to step up its contention for spheres of influence with u.s. imperialism and its aggression and expansion against the third world. it energetically advocates "international division of labour" and "the theory of limited sovereignty over resources", etc. in an attempt to spread the neo-colonialism it is practising in a number of east european countries to the entire third world. what an "international division of labour" exclamation it means turning the third world into the raw material base and commodity market of soviet social-imperialism. what a "limited sovereignty over resources" exclamation it means simply that the country which is powerful industrially has the right to plunder the resources of other countries. stretching its arms everywhere in the third world, losing no chance of plundering others' resources greedily and encroaching upon others' sovereignty at liberty, soviet social-imperialism has made itself a dangerous enemy of the countries and peoples of the third world.

the third world countries and peoples have come to see more and more clearly this truth: they cannot rely on the so-called "aid" of the superpowers to develop their own national economy, but must maintain independence and keep the initiative in their own hands and mainly rely on their own efforts. of course, this does not rule out the acceptance on the basis of self-reliance of

foreign aid based on equality and mutual benefit according to practical requirements as an auxiliary means to develop the national economy. dwelling on this question, houari boumedienne, president of the council of revolution of algeria, pointed out that to the third world this can only be realised "by our struggle, by being conscious of our solidarity and above all by having confidence in ourselves and in our own capabilities". this fully reflects the firm will and common belief of the countries and peoples of the third world. so long as the third world countries rely on their own peoples, work indefatigably, strengthen solidarity among themselves and support each other, they will surely shake off step by step the imperialist and superpower control and plunder and realize their aspirations for developing their national economy and building their own countries.

the chinese government and people firmly support the third world countries in their sacred desire to safeguard national sovereignty, protect natural resources, develop the national economy, and in their struggles against control and plunder by imperialism and the superpowers. china is a developing socialist country belonging to the third world. we always side with the third world countries and fight shoulder to shoulder with them. we regard the struggle of the third world countries and peoples against superpower hegemony and power politics as our own struggle. every victory they win is a great support and inspiration to us. we believe that by strengthening solidarity and working concertedly, the third world countries will win new victories at this special u.n. session.

CHINA AND BELGIUM

Belgian Guests Leave Peking for Other Parts of China

(NCNA-English Peking, April 9, 1974)

frederic dahlmam, vice-president of the economic commission of the belgium-china association, and his wife, and pierre uytdenhoef, general manager of the electrical engineering works in charleroi, and his wife, wound up their visit in peking and left here by train today to tour tachai, sian, shanghai and kwangchow on their way home.

they were seen off at the railway station by hsiao fang-chou, vice-chairman of the china council for the promotion of international trade.

while in peking, the belgian guests attended a dinner hosted by wang yao-ting, chairman of the china council for the promotion of international trade. they had trade discussions with chinese departments concerned, and visited historical sites and scenic spots.

CHINA AND BRAZIL

Brazilian Exporters Association Delegation Arrives in Peking

(NCNA-English Peking, April 10, 1974)

a delegation of the association of exporters of brazil led by giulite coutinho, president of the association, arrived here by air today for a friendly visit to china at the invitation of the china council for the promotion of international trade.

li chuan, vice-chairman of the host council, and leading members of departments concerned were present at the airport to meet the delegation.

members of the delegation counsellor carlos antonio bettancourt bueno, head of the asian and oceanian affairs division of the ministry of foreign affairs, and luiz victor nogueira de magalhaes, adviser to the office of the minister of planning and general coordination, arrived here yesterday.

CHINA AND JAPAN

Japanese Fukuoka Youth Ship Goodwill Mission Arrives in Tientsin

(NCNA-English Tientsin, April 9, 1974)

chinese young people in the city of tientsin turned out at tientsin new harbour to give a warm welcome to the youth ship goodwill mission from the japanese city of fukuoka led by mayor kazuma shinto when it arrived here from shanghai yesterday.

waving multi-colour garlands, bouquets and scarves, the welcomers sang and danced and kept shouting: "welcome, welcome, a warm welcome to japanese friends exclamation" the japanese young people, forgetting their fatigue of the long journey, stood on the decks and joyously waved back in warm acknowledgement. as they disembarked amidst music and cheers, they shouted in chorus to the welcoming crowds "how are you, how are you exclamation" in chinese.

among the welcomers were wang chen-tang, secretary general of the tientsin municipal revolutionary committee, and chen hsiang-wen, secretary of the tientsin municipal committee of the chinese communist youth league.

yesterday afternoon, the japanese friends, in seven groups, visited the tientsin physical culture institute, tientsin university, nankai university, the tientsin railway engineering school and three middle schools.

at the nankai middle school, the japanese friends were given a warm welcome by the students who beat drums and gongs. with great interest, the japanese friends visited the school's library, specimen rooms, instruments and metres rooms and the school-run factory. they also joined the students in cheerful games of base-ball and table tennis. chinese students gave a special performance including the japanese folk song "red dragon-fly" and the chinese song and dance "red guards on the grassland" to show their friendship for the japanese youth. they also presented the japanese friends with handicraft articles they made; and the japanese friends gave a silk banner in return.

the japanese young people who visited the tientsin physical culture institute watched the students' classes in gymnastics, basketball, volleyball, table tennis, badminton and wushu (traditional chinese boxing and fencing). many japanese boys and girls joined the chinese students in practising table tennis, basketball, volleyball and badminton. a table tennis teacher taught japanese juniors how to serve and return the ball and how to hold the bat. a volleyball adviser on the mission taught the chinese students how to shift the direction of attack before the net, how to smash and retrieve. three women members of the no. 2 volleyball team of the city of fukuoka made a demonstration of the skills, which was highly appreciated by the chinese students.

the japanese youth ship goodwill mission was honoured at a reception yesterday evening given by the tientsin municipal revolutionary committee. wu tai, first vice-chairman of the tientsin municipal revolutionary committee, and kazuma shinto, mayor of fukuoka, spoke at the reception. they said, the people of china and japan have forged a profound friendship over a long period of time. thanks to the joint efforts by the two peoples, china and japan resumed diplomatic relations in 1972, thus opening up a new chapter in the annals of the relations between the two countries. they expressed the determination to promote and develop the friendly contacts and good-neighbourly relations between the people and youth of the two countries. while the reception was going on, young people of the two countries gave a theatrical performance, which drew rounds of applause. the reception hall was alive with warm and friendly sentiments.

after the reception, the young people of the two countries enjoyed themselves at an acrobatic show given by the tientsin acrobatic troupe.

Liao Cheng-chih Meets Japanese Friends

(NCNA-English Peking, April 10, 1974)

liao cheng-chih, president of the china-japan friendship association, met and had a cordial and friendly conversation here this afternoon with mayor kazuma shinto, leader, and risuke masaki, deputy leader, of the youth ship goodwill mission from the japanese city of fukuoka, and some members of the mission.

the mission members attending the meeting were yoshikatsu arii, tadashi yamada, heitaro konishi, akira fujio, motohiro otsuka, kazuo shirozu and tsuyoshi yokochi.

sun ping-hua, secretary-general of the china-japan friendship association, was present.

these japanese friends met respectively this afternoon with wang lei, vice-chairman of the peking municipal revolutionary committee, yang kung-su, a leading member of the china travel and tourism administrative bureau, yueh tai-heng, a leading member of the china international travel service, and chen meng-chi, deputy general manager of the head office of the china ocean shipping agency.

the more than 300 japanese friends of the mission arrived in peking from tientsin by special train this morning and toured the great wall and the palace museum. they also placed a wreath in front of the monument to the people's heroes on the tienanmen square.

the japanese friends returned to tientsin this evening.

CHINA AND TANZANIA

Peking Press Circles Give Banquet in Honor of Tanzanian Journalists' Delegation

(NCNA-English Peking, April 10, 1974)

peking press circles gave a banquet here this evening in honour of the tanzanian journalists' delegation led by daudi mwakawago, minister for information and broadcasting.

lu ying, leading member of the "people's daily", and minister daudi mwakawago spoke at the banquet. wishing that the friendship between the people and journalists of china and tanzania would grow daily.

present at the banquet were leading members of peking media organizations, including teng kang, yang chao-lin, ma pei-wen, sun yi-ching and lan tzu-an, and the chinese foreign ministry's deputy director of the information department wang chen, and deputy director of the african affairs department li heng. chinese ambassador to tanzania li yao-wen was present.

present were also r.s. wambura, tanzanian ambassador to china, and said salim, member of the secretariat of the afro-asian journalists' association (tanzania).

the seven-member tanzanian delegation arrived here by air yesterday for a visit to china at the invitation of chinese press circles.

CHINA AND THAILAND

Yen Chun Fetes Thai Medical Delegation

(NCNA-English Peking, April 9, 1974)

yen chun, leading member of the chinese medical association, gave a dinner here this evening to welcome the thai medical delegation led by dr. sanong unakul, former president of the thai medical association.

present were secretary-general of the chinese medical association liu hsueh-wen and representatives of peking medical circles including hsu shou-jen.

the thai delegation arrived here on april 7 at the invitation of the chinese medical association.

CHINA AND UNITED NATIONS

Teng Hsiao-ping's Speech at UN Special Session

(NCNA-English United Nations, April 10, 1974)

following is the full text of the speech by vice-premier teng hsiao-ping, chairman of the delegation of the people's republic of china, at the special session of the united nations general assembly here today:

mr. president,

the special session of the united nations general assembly on the problems of raw materials and development is successfully convened on the proposals of president houari boumediene of the council of revolution of the democratic people's republic of algeria and with the support of the great majority of the countries of the world. this is the first time in the twenty-nine years since the founding of the united nations that a session is held specially to discuss the important question of opposing imperialist exploitation and plunder and effecting a change in international economic relations. this reflects that profound changes have taken place in the international situation. the chinese government extends its warm congratulations on the convocation of this session and hopes that it will make a positive contribution to strengthening the unity of the developing countries, safeguarding their national economic rights and interests and promoting the struggle of all peoples against imperialism, and particularly against hegemonism.

at present, the international situation is most favourable to the developing countries and the peoples of the world. more and more, the old order based on colonialism, imperialism and hegemonism is being undermined and shaken to its foundations. international relations are changing drastically. the whole world is in turbulence and unrest. the situation is one of "great disorder under heaven", as we chinese put it. this "disorder" is a manifestation of the sharpening of all the basic contradictions in the contemporary world. it is accelerating the disintegration and decline of the decadent reactionary forces and stimulating the awakening and growth of the new emerging forces of the people.

in this situation of "great disorder under heaven", all the political forces in the world have undergone drastic division and realignment through prolonged trials of strength and struggle. a large number of asian, african and latin american countries have achieved independence one after another and they are playing an ever greater role in international affairs. as a result of the emergence of social-imperialism, the socialist camp which existed for a time after world war ii is no longer in existence. owing to the law of the uneven development of capitalism, the western imperialist bloc, too, is disintegrating. judging from the changes in international

relations, the world today actually consists of three parts, or three worlds, that are both interconnected and in contradiction to one another. the united states and the soviet union make up the first world. the developing countries in asia, africa, latin america and other regions make up the third world. the developed countries between the two make up the second world.

the two superpowers, the united states and the soviet union, are vainly seeking world hegemony. each in its own way attempts to bring the developing countries of asia, africa and latin america under its control and, at the same time, to bully the developed countries that are not their match in strength.

the two superpowers are the biggest international exploiters and oppressors of today. they are the source of a new world war. they both possess large numbers of nuclear weapons. they carry on a keenly contested arms race, station massive forces abroad and set up military bases everywhere, threatening the independence and security of all nations. they both keep subjecting other countries to their control, subversion, interference or aggression. they both exploit other countries economically, plundering their wealth and grabbing their resources. in bullying others, the superpower which flaunts the label of socialism is especially vicious. it has dispatched its armed forces to occupy its "ally" czechoslovakia and instigated the war to dismember pakistan. it does not honour its words and is perfidious; it is self-seeking and unscrupulous.

the case of the developed countries in between the superpowers and the developing countries is a complicated one. some of them still retain colonialist relations of one form or another with third world countries, and a country like portugal even continues with its barbarous colonial rule. an end must be put to this state of affairs. at the same time, all these developed countries are in varying degrees controlled, threatened or bullied by the one superpower or the other. some of them have in fact been reduced by a superpower to the position of dependencies under the signboard of its so-called "family". in varying degrees, all these countries have the desire of shaking off superpower enslavement or control and safeguarding their national independence and the integrity of their sovereignty.

the numerous developing countries have long suffered from colonialist and imperialist oppression and exploitation. they have won political independence, yet all of them still face the historic task of clearing out the remnant forces of colonialism, developing the national economy and consolidating national independence. these countries cover vast territories, encompass a large population and abound in natural resources. having suffered the heaviest oppression, they have the strongest desire to oppose oppression and seek liberation and development. in the struggle for national liberation and independence, they have demonstrated immense power and continually won splendid victories. they constitute a revolutionary motive force propelling the wheel of world history and are the main force combating colonialism, imperialism, and particularly the superpowers.

since the two superpowers are contending for world hegemony, the contradiction between them is irreconcilable; one either overpowers the other, or is overpowered. their compromise

and collusion can only be partial, temporary and relative, while their contention is all-embracing, permanent and absolute. in the final analysis, the so-called "balanced reduction of forces" and "strategic arms limitation" are nothing but empty talk, for in fact there is no "balance", nor can there possibly be "limitation". they may reach certain agreements, but their agreements are only a facade and a deception. at bottom, they are aiming at greater and fiercer contention. the contention between the superpowers extends over the entire globe. strategically, europe is the focus of their contention, where they are in constant tense confrontation. they are intensifying their rivalry in the middle east, the mediterranean, the persian gulf, the indian ocean and the pacific. everyday, they talk about disarmament but are actually engaged in arms expansion. everyday, they talk about "detente" but are actually creating tension. wherever they contend, turbulence occurs. so long as imperialism and social-imperialism exist, there definitely will be no tranquillity in the world, nor will there be "lasting peace". either they will fight each other, or the people will rise in revolution. it is as chairman mao tsetung has said: the danger of a new world war still exists, and the people of all countries must get prepared. but revolution is the main trend in the world today.

the two superpowers have created their own antithesis. acting in the way of the big bullying the small, the strong domineering over the weak and the rich oppressing the poor, they have aroused strong resistance among the third world and the people of the whole world. the people of asia, africa and latin america have been winning new victories in their struggles against colonialism, imperialism and particularly hegemonism. the indochinese peoples are continuing to press forward in their struggles against u.s. imperialist aggression and for national liberation. in the 4th middle east war, the people of the arab countries and palestine broke through the control of the two superpowers and the state of "no war, no peace" and won a tremendous victory over the israeli aggressors. the african people's struggles against imperialism, colonialism and racial discrimination are developing in depth. the republic of guinea-bissau was born in glory amidst the flames of armed struggle. the armed struggles and mass movements carried out by the peoples of mozambique, angola, zimbabwe, namibia and azania against portuguese colonial rule and white racism in south africa and southern rhodesia are surging ahead vigorously. the struggle to defend sea rights initiated by latin american countries has grown into a world-wide struggle against the maritime hegemony of the two superpowers. the 10th assembly of the heads of state and government of the organization of african unity, the 4th summit conference of the non-aligned countries, the arab summit conference and the islamic summit conference successively voiced strong condemnation against imperialism, colonialism, neo-colonialism, hegemonism, zionism and racism, demonstrating the developing countries' firm will and determination to strengthen their unity and support one another in their common struggle against the hated enemies. the struggles of the asian, african and latin american countries and people,

advancing wave upon wave, have exposed the essential weakness of imperialism, and particularly the superpowers, which are outwardly strong but inwardly feeble, and dealt heavy blows at their wild ambitions to dominate the world.

the hegemonism and power politics of the two superpowers have also aroused strong dissatisfaction among the developed countries of the second world. the struggles of these countries against superpower control, interference, intimidation, exploitation and shifting of economic crises are growing day by day. their struggles also have a significant impact on the development of the international situation.

innumerable facts show that all views of overestimating the strength of the two hegemonic powers and underestimating the strength of the people are groundless. it is not the one or two superpowers that are really powerful; the really powerful are the third world and the people of all countries uniting together and daring to fight and daring to win. since numerous third world countries and people were able to achieve political independence through protracted struggle, certainly they will also be able, on this basis, to bring about through sustained struggle a thorough change in the international economic relations which are based on inequality, control and exploitation and thus create essential conditions for the independent development of their national economy by strengthening their unity and allying themselves with other countries subjected to superpower bullying as well as with the people of the whole world, including the people of the united states and the soviet union.

mr. president,

the essence of the problems of raw materials and development is the struggle of the developing countries to defend their state sovereignty, develop their national economy and combat imperialist, and particularly superpower, plunder and control. this is a very important aspect of the current struggle of the third world countries and people against colonialism, imperialism and hegemonism.

as we all know, in the last few centuries colonialism and imperialism unscrupulously enslaved and plundered the people of asia, africa and latin america. exploiting the cheap labour power of the local people and their rich natural resources and imposing a lopsided and single-product economy, they extorted superprofits by grabbing low-priced farming and mineral products, dumping their industrial goods, strangling national industries and carrying on an exchange of unequal values. the richness of the developed countries and the poverty of the developing countries are the result of the colonialist and imperialist policy of plunder.

in many asian, african and latin american countries that have won political independence, the economic life-lines are still controlled by colonialism and imperialism in varying degrees, and the old economic structure has not changed

fundamentally. the imperialists, and particularly the superpowers, have adopted neo-colonialist methods to continue and intensify their exploitation and plunder of the developing countries. they export capital to the developing countries and build there a "state within a state" by means of such international monopoly organizations as "trans-national corporations" to carry out economic plunder and political interference. taking advantage of their monopoly position in international markets, they reap fabulous profits by raising the export prices of their own products and forcing down those of raw materials from the developing countries. moreover, with the deepening of the political and economic crises of capitalism and the sharpening of their mutual competition, they are further intensifying their plunder of the developing countries by shifting the economic and monetary crises onto the latter.

it must be pointed out that the superpower which styles itself a socialist country is by no means less proficient at neo-colonialist economic plunder. under the name of so-called "economic cooperation" and "international division of labour", it uses high-handed measures to extort super-profits in its "family". in profiting at others' expense, it has gone to lengths rarely seen even in the case of other imperialist countries. the "joint enterprises" it runs in some countries under the signboard of "aid" and "support" are in essence copies of trans-national corporations. its usual practice is to tag a high price on out-moded equipment and sub-standard weapons and exchange them for strategic raw materials and farm produce of the developing countries. selling arms and ammunition in a big way, it has become an international merchant of death. it often takes advantage of others' difficulties to press for the repayment of debts. in the recent middle east war, it bought arab oil at a low price with the large amount of foreign exchange it had earned by peddling munitions, and then sold it at a high price, making staggering profits in the twinkle of an eye. moreover, it preaches the theory of "limited sovereignty", alleges that the resources of developing countries are international property, and even asserts that "the sovereignty over the natural resources is depending to a great extent upon the capability of utilizing these resources by the industry of the developing countries". these are out-and-out imperialist fallacies. they are even more undisguised than the so-called "inter-dependence" advertised by the other superpower, which actually means retaining the exploitative relationship. a socialist country that is true to its name ought to follow the principle of internationalism, sincerely render support and assistance to oppressed countries and nations and help them develop their national economy. but this superpower is doing exactly the opposite. this is additional proof that it is socialism in words and imperialism in deeds.

plunder and exploitation by colonialism, imperialism, and particularly by the superpowers, are making the poor countries poorer and the rich countries richer, further widening the gap between the two. imperialism is the greatest obstacle to the liberation of the developing countries and to their progress. it is entirely right and proper for the developing countries to terminate imperialist economic monopoly and plunder, sweep

away these obstacles and take all necessary measures to protect their economic resources and other rights and interests.

the doings of imperialism, and particularly the superpowers, can in no way check the triumphant advance of the developing countries along the road of economic liberation. in the recent middle east war, the arab countries, united as one, used oil as a weapon with which they dealt a telling blow at zionism and its supporters. they did well, and rightly too. this was a pioneering action taken by developing countries in their struggle against imperialism. it greatly heightened the fighting spirit of the people of the third world and deflated the arrogance of imperialism. it broke through the international economic monopoly long maintained by imperialism and fully demonstrated the might of a united struggle waged by developing countries. if imperialist monopolies can gang up to manipulate the markets at will, to the great detriment of the vital interests of the developing countries, why can't developing countries unite to break imperialist monopoly and defend their own economic rights and interests? the oil battle has broadened people's vision. what was done in the oil battle should, and can be done, in the case of other raw materials.

it must be pointed out further that the significance of the developing countries' struggle to defend their natural resources is by no means confined to the economic field. in order to carry out arms expansion and war preparations and to contend for world hegemony, the superpowers are bound to plunder rapaciously the resources of the third world. control and protection of their own resources by the developing countries are essential, not only for the consolidation of their political independence and the development of their national economy, but also for combating superpower arms expansion and war preparations and stopping the superpowers from launching wars of aggression.

mr. president,

we maintain that the safeguarding of political independence is the first prerequisite for a third world country to develop its economy. in achieving political independence, the people of a country have only taken the first step, and they must proceed to consolidate this independence, for there still exist remnant forces of colonialism at home and there is still the danger of subversion and aggression by imperialism and hegemonism. the consolidation of political independence is necessarily a process of repeated struggles. in the final analysis, political independence and economic independence are inseparable. without political independence, it is impossible to achieve economic independence; without economic independence, a country's independence is incomplete and insecure.

the developing countries have great potentials for developing their economy independently. as long as a country makes unremitting efforts in the light of its own specific features and conditions and advances along the road of independence and self-reliance, it is fully possible for it to attain gradually a high level

of development never reached by previous generations in the modernization of its industry and agriculture. the ideas of pessimism and helplessness spread by imperialism in connection with the question of the development of developing countries are all unfounded and are being disseminated with ulterior motives.

by self-reliance we mean that a country should mainly rely on the strength and wisdom of its own people, control its own economic life-lines, make full use of its own resources, strive hard to increase food production and develop its national economy step by step and in a planned way. the policy of independence and self-reliance in no way means that it should be divorced from the actual conditions of a country; instead it requires that distinction must be made between different circumstances, and that each country should work out its own way of practising self-reliance in the light of its specific conditions. at the present stage, a developing country that wants to develop its national economy must first of all keep its natural resources in its own hands and gradually shake off the control of foreign capital. in many developing countries, the production of raw materials accounts for a considerable proportion of the national economy. if they can take in their own hands the production, use, sale, storage and transport of raw materials and sell them at reasonable prices on the basis of equitable trade relations in exchange for a greater amount of goods needed for the growth of their industrial and agricultural production, they will then be able to resolve step by step the difficulties they are facing and pave the way for an early emergence from poverty and backwardness.

self-reliance in no way means "self-seclusion" and rejection of foreign aid. we have always considered it beneficial and necessary for the development of the national economy that countries should carry on economic and technical exchanges on the basis of respect for state sovereignty, equality and mutual benefit, and the exchange of needed goods to make up for each other's deficiencies.

here we wish to emphasize the special importance of economic cooperation among the developing countries. the third world countries shared a common lot in the past and now face the common tasks of opposing colonialism, neo-colonialism and great-power hegemonism, developing the national economy and building their respective countries. we have every reason to unite more closely, and no reason to become estranged from one another. the imperialists, and particularly the superpowers, are taking advantage of temporary differences among us developing countries to sow dissension and disrupt unity so as to continue their manipulation, control and plunder. we must maintain full vigilance. differences among us developing countries can very well be resolved, and should be resolved, through consultations among the parties concerned. we are glad that, on the question of oil, the developing countries concerned are making active efforts and seeking appropriate ways to find a reasonable solution. we, the developing countries, should not only support

one another politically but also help each other economically. our cooperation is a cooperation based on true equality and has broad prospects.

mr. president,

the third world countries strongly demand that the present extremely unequal international economic relations be changed, and they have made many rational proposals of reform. the chinese government and people warmly endorse and firmly support all just propositions made by third world countries.

we hold that in both political and economic relations, countries should base themselves on the five principles of mutual respect for sovereignty and territorial integrity, mutual non-aggression, non-interference in each other's internal affairs, equality and mutual benefit, and peaceful coexistence. we are opposed to the establishment of hegemony and spheres of influence by any country in any part of the world in violation of these principles.

we hold that the affairs of each country should be managed by its own people. the people of the developing countries have the right to choose and decide on their own social and economic systems. we support the permanent sovereignty of the developing countries over their own natural resources as well as their exercise of it. we support the actions of the developing countries to bring all foreign capital, and particularly trans-national corporations under their control and management, up to and including nationalization. we support the position of the developing countries for the development of their national economy through "individual and collective self-reliance."

we hold that all countries, big or small, rich or poor, should be equal, and that international economic affairs should be jointly managed by all the countries of the world instead of being monopolized by the one or two superpowers. we support the full right of the developing countries, which comprise the great majority of the world's population, to take part in all decision-making on international trade, monetary, shipping and other matters.

we hold that international trade should be based on the principles of equality, mutual benefit and the exchange of needed goods. we support the urgent demand of the developing countries to improve trading terms for their raw materials, primary products and semi-manufactured and manufactured goods, to expand their market and to fix equitable and favourable prices. we support the developing countries in establishing various organizations of raw material exporting countries for a united struggle against colonialism, imperialism and hegemonism.

we hold that economic aid to the developing countries must strictly respect the sovereignty of the recipient countries and must not be accompanied by any political or military conditions

and the extortion of any special privileges or excessive profits. loans to the developing countries should be interest-free or low-interest and allow for delayed repayment of capital and interest, or even reduction and cancellation of debts in case of necessity. we are opposed to the exploitation of developing countries by usury or blackmail in the name of aid.

we hold that technology transferred to the developing countries must be practical, efficient, economical and convenient for use. the experts and other personnel dispatched to the recipient countries have the obligation to pass on conscientiously technical know-how to the people there and to respect the laws and national customs of the countries concerned. they must not make special demands or ask for special amenities, let alone engage in illegal activities.

mr. president,

china is a socialist country, and a developing country as well, china belongs to the third world. consistently following chairman mao's teachings, the chinese government and people firmly support all oppressed peoples and oppressed nations in their struggle to win or defend national independence, develop the national economy and oppose colonialism, imperialism and hegemonism. this is our bounden internationalist duty. china is not a superpower, nor will she ever seek to be one. what is a superpower? a superpower is an imperialist country which everywhere subjects other countries to its aggression, interference, control, subversion or plunder and strives for world hegemony. if capitalism is restored in a big socialist country, it will inevitably become a superpower. the great proletarian cultural revolution, which has been carried out in china in recent years, and the campaign of criticizing lin piao and confucius now underway throughout china, are both aimed at preventing capitalist restoration and ensuring that socialist china will never change her colour and will always stand by the oppressed peoples and oppressed nations. if one day china should change her colour and turn into a superpower, if she too should play the tyrant in the world, and everywhere subject others to her bullying, aggression and exploitation, the people of the world should identify her as social-imperialism, expose it, oppose it and work together with the chinese people to overthrow it.

mr. president,

history develops in struggle, and the world advances amidst turbulence. the imperialists, and the superpowers in particular, are beset with troubles and are on the decline. countries want independence, nations want liberation and the people want revolution -- this is the irresistible trend of history. we are convinced that, so long as the third world countries and people strengthen their unity, ally themselves with all forces that can be allied with and persist in a protracted struggle, they are sure to win continuous new victories.

Chinese Delegation Leaders Attend Dinner Given by UN Secretary General

(NCNA-English United Nations, April 9, 1974)

vice-premier teng hsiao-ping, chairman, and chiao kuan-hua and huang hua, vice-chairmen, of the delegation of the people's republic of china to the special session of the u.n. general assembly, attended a dinner given this evening by u.n. secretary-general kurt waldheim in honour of the heads of state and government leaders who are here for the special session and the president and vice-presidents of the u.n. general assembly.

among the guests were also houari boumediene, president of the council of revolution of the democratic people's republic of algeria; siaka stevens, president of the republic of sierra leone; albert-bernard bongo, president of gabon; dawda jawara, president of gambia; and william richard tolbert, president of liberia.

earlier in the afternoon before the opening of the special session, chairman teng hsiao-ping and vice-chairman chiao kuan-hua met the u.n. secretary-general and leopoldo benites, president of the u.n. general assembly.

Teng Hsiao-ping, Chiao Kuan-hua Meet Chairman, Representatives of Delegations to UN Special Session

(NCNA-English United Nations, April 9, 1974)

teng hsiao-ping, chairman of the delegation of the people's republic of china to the special session of the united nations general assembly and vice-premier of the state council, and chiao kuan-hua, vice-chairman of the delegation and vice-minister of foreign affairs, on separate occasions this afternoon met the chairmen and representatives of the delegations of some countries to the current special session of the u.n. general assembly and had friendly conversations with them.

they were: george macovescu, chairman of the romanian delegation, and ion datcu, representative of the delegation; mubashir hasan, chairman of the pakistan delegation, and iqbal akhund, representative of the delegation; and mikio mizuta, chairman of the japanese delegation, and shizuo saito, representative of the delegation.

Teng Hsiao-ping and Chiao Kuan-hua Call on Sierra Leone President

(NCNA-English United Nations, April 9, 1974)

teng hsiao-ping, chairman of the delegation of the people's republic of china to the special session of the u.n. general assembly and vice-premier of the state council, and chiao kuan-hua, vice-chairman of the delegation and vice-minister of foreign affairs, this morning called on dr. siaka stevens. president of the republic of sierra leone, who is here to take part in the special session.

president stevens had a cordial and friendly talk with chairman teng hsiao-ping and vice-chairman chiao kuan-hua of the chinese delegation.

present on the occasion were representative chernor maju and alternate representatives lynch-shyllon and joliffe key of the sierra leone delegation to the special session.

Teng Hsiao-ping, Chiao Kuan-hua, Huang Hua Meet with Head, Members of Albanian Delegation

(NCNA-English United Nations, April 9, 1974)

teng hsiao-ping, chairman of the delegation of the people's republic of china to the special session of the u.n. general assembly and vice-premier of the state council, and chiao kuan-hua and huang hua, vice-chairmen of the delegation, this morning met with nesti nase, head of the delegation of the people's republic of albania to the special session of the u.n. general assembly, and rako naco, anastas shuke and sofokli lazri, members of the albanian delegation.

the meeting proceeded in a cordial and friendly atmosphere.

TERRITORIAL WATERS

Protection and Exploitation of Maritime Resources in Mexico

(NCNA-English Mexico City, April 9, 1974)

mexico has achieved new successes in protecting and exploiting her maritime resources.

mexico has a coastal line of approximately 10,000 kilometres and a continental shelf of half million square kilometres with rich fishing and sea-bed petrol resources.

during the past few years, mexico has increased her fishing catch through a series of effective measures such as expanding fishing fleet, training technical personnel and strengthening the defence of the territorial sea. it is reported that fishing catch in the country rose from 254,000 tons in 1970 to 330,000 tons in 1973, or a 30 per cent increase in three years. mexico has also developed tuna fishing raising tuna catch from 8,000 tons in 1970 to over 28,000 tons in 1973.

in accordance with a 1972 plan for the construction of 500 modern fishing boats, 120 of them were completed in 1973. another plan for the construction of 20,000 small fishing boats by 25 small coastal shipyards for economic and practical purpose is well under way and up to now, 1,600 of them have already been put to sea for shrimp catching. meanwhile mexico is working in cooperation with peru to build a modern fishing fleet to catch anchovy which is rich in the mexican coastal sea.

to train technical personnel in fishery, 30 fishing technical schools have been established in the coastal areas of mexico with a total enrollment of 3,600 students. two technical institutes are taking shape for training of senior technicians in fishery.

mexico, together with other latin american countries, maintains that coastal countries should enjoy exclusive rights to the natural resources within the 200 nautical-mile patrimonial sea. she has prohibited all foreign fishing boats from catching fish and shrimps in her territorial sea since january 1 last year. the mexican navy bought 41 coastal patrol boats last year and has been reinforced with new helicopters and amphibious tanks this year to strengthen the defence of her territorial sea. mexican government officials and the local press have repeatedly exposed the intrusions into the

mexican territorial waters by u.s. and soviet fishing vessels plundering her maritime resources. since last year the mexican navy has detained 4 u.s. fishing boats invading her territorial sea.

mexico has also intensified the exploration and exploitation of her petrol resources in the continental shelf during the past few years. 31 under-water oil wells were drilled last year and six rich oil fields were discovered in the sea bed, thus opening new prospect for the mexican oil industry.

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STUDY OF "ON NEW DEMOCRACY"

Thoroughly Criticize the Old Culture and Develop A Socialist New Culture

- understanding gained through the study of "On New Democracy"

by

the Party branch of the 6th Company of a certain unit of the Peking Garrison

(Peking Jen-min Jih-pao, April 5, 1974)

In the deep-going campaign to criticize Lin Piao and Confucius, we have once again studied Chairman Mao's brilliant work "On New Democracy." In this work, Chairman Mao has incisively elucidated the dialectical relations between culture and politics and economics, settled accounts with Wang Ming's opportunist political line and cultural line, made an all-round discussion of the theory and policy on the establishment of the new democratic culture, and further clarified the basic orientation for the development of socialist culture. This is a powerful ideological weapon for us to carry out well the criticism of Lin Piao and Confucius and grasp well class struggle in the ideological area.

Chairman Mao points out, "Any given culture (as an ideological form) is a reflection of politics and economics of a given society, and the former in turn has a tremendous influence and effect upon the latter; economics is the base and politics the concentrated expression of economics. This is our fundamental view of the relation of culture to politics and economics and of the relation of politics to economics." By acquiring a deep understanding of this fundamental Marxist-Leninist viewpoint pointed out by Chairman Mao and acquiring a correct understanding of the mutual relations between culture, politics and economics, we can go further in seeing clearly the reactionary

essence of Lin Piao in publicizing the doctrines of Confucius and Mencius and advocating the worship of Confucius and the reading of the classics, and can more consciously grasp well class struggle in the ideological sphere.

In our feudal society of over 2,000 years standing, the dominant culture was all along feudal culture, and its central contents were the doctrines of Confucius and Mencius. The doctrines of Confucius and Mencius were originally a reflection of the politics and economics of the slave society and the cultural thought of the slave-owner class on the decline. At that time, when the new emerging landlord class was in struggle with the reactionary slave-owner class on the decline, it opposed and despised the doctrines of Confucius and Mencius. Later, following the establishment and consolidation of the feudal system, the principal contradiction in society turned into a contradiction between the landlords and the peasants. To suppress the peasants and uphold the feudal system, the feudal ruling class had to make use of the doctrines of Confucius and Mencius. Reactionary thinker Tung Chung-shu of the landlord class overhauled and developed the doctrines of Confucius and Mencius. He took the "theory of heavenly mandate" advocated by Confucius and Mencius as a world outlook, and publicized and extolled Heaven (God) as the supreme being of the universe and the powers of the emperor as vested by Heaven, thus creating a theoretical basis for the totalitarian system of the landlord class. He took "the wise of the highest class and the stupid of the lowest class" advocated by Confucius and Mencius as a conception of history, and publicized the emperors and princes, generals and ministers as the makers of history, thus creating a pretext to justify the enslavement and oppression of the broad masses of peasants. In line with what Confucius and Mencius advocated, "when the prince is prince, the minister is minister, the father is father, and the son is son," he advocated that "the prince is everything to the minister, the father is everything to the son, and the husband is everything to the wife," thus establishing the absolute rule of the four authorities--political, clan, religious and masculine. By exploiting the "benevolence" and "loyalty and forbearance" advocated by Confucius and Mencius, he publicized and extolled "benevolence, righteousness, propriety, knowledge and scinerity" as the supreme social virtues to dupe and benumb the broad masses of laboring people. In short, the doctrines of Confucius and Mencius refined and overhauled by the landlord class gave concentrated reflection to politics and economics of the feudal society and were a reactionary ideological weapon for upholding the feudal system.

The reactionary feudal ruling classes on the decline and their presentative figures always desperately publicized the doctrines of Confucius and Mencius and frenziedly advocated the worship of Confucius and the reading of the classics. After usurping the fruits of the 1911 Revolution, feudal warlord Yüan Shih-kai put on a big ugly show in his worship of Confucius the moment he became President. In his "order of the President," he nonsensically said, "Like the sun and the moon that course through the sky and rivers and streams that flow on the earth, the doctrines of Confucius and Mencius will be the paragon for all generations, and will be evergreen for 100 generations." He also led a group of lackeys to go on a pilgrimage to Ch'üfu in weird religious robes to "offer homage to the sage." Coming close on the heels of this ugly show was the restoration of the 83-day "Hung Constitution" [Hung is the reigning title adopted by Yüan Shih-kai]. After the failure of

Yüan Shih-kai, feudal warlord Chang Hsün again staged ugly show to worship Confucius and sent "soldiers to guard" the Confucian temple with a few worn-out rifles. Closely following the appearance of this ugly show was the restoration of the Emperor Pu Yi for over ten days. All this showed that those advocating restoration in China inevitably had to promote the worship of Confucius and the reading of classics.

In "On New Democracy," Chairman Mao has made a penetrating criticism against the doctrines of Confucius and Mencius and exposed the reactionary essence of the worship of Confucius and the reading of the classics. Chairman Mao points out, "China has also a semi-feudal culture which reflects her semi-feudal politics and economy, and whose exponents include all those who advocate the worship of Confucius, the study of the Confucian canon, the old ethical code and the old ideas in opposition to the new culture and new ideas."

Chairman Mao has summed up here the two-line struggle on the cultural front before and after the May 4 Movement. Before the May 4 Movement, the struggle on the cultural front in China was the struggle between the new culture of the bourgeoisie and the old culture of the feudal class. After the May 4 Movement, because of the outbreak of the first imperialist great war and the Russian October Revolution and because the Chinese proletariat and the Chinese Communist Party had mounted the political stage, the Chinese revolution turned into a new democratic revolution under the leadership of the proletariat. The struggle on the cultural front also turned into the struggle of the new democratic culture guided by communist ideology against imperialist and feudalist culture. Chairman Mao points out, "After the May 4 Movement, brand-new culture force came into being in China, that is the communist culture and ideology guided by the Chinese Communists, or the communist world outlook and theory of social revolution." After its appearance, this new force, "in new uniform and with new weapons, mustered all possible allies, deployed its ranks in battle array, and launched heroic attacks on imperialist culture and feudal culture."

The feudal forces of China and the imperialist forces of aggression were at all times obdurate worshippers of Confucius. They worked in collusion and opposed the revolutionary people by promoting the worship of Confucius and the reading of the classics. They staged a succession of ugly shows to worship Confucius. Although the bourgeoisie of China had for a time used bourgeois culture to wage struggle against feudal culture, "yet because the Chinese bourgeoisie lacked strength and the world had already entered the era of imperialism, this bourgeois ideology was only able to last out a few rounds and was beaten back by the reactionary alliance of the enslaving ideology of foreign imperialism and the 'back to the ancients' ideology of Chinese feudalism."

After 1927, the arch bourgeoisie rebelled against the revolution and fell into the bosom of imperialism and feudalism. The national bourgeoisie also attached themselves to the arch bourgeoisie. On the one hand, they launched large-scale military and cultural "encirclement and suppression" campaigns against the proletariat and the masses of the people, and at the

same time also vigorously advocated the worship of Confucius and the reading of the classics. After the "April 12" coup, dictator and public enemy Chiang Kai-shek went to Ch'ufu to pay homage to the "sage." He disgustingly praised Confucius as "a teacher of benevolence and righteousness for all ages" and "a model true to the principles of human relationship for all generations," and advocated that the Four Books and Five Classics were "important fundamental principles for government." Arch traitor Wang Ching-wei openly claimed that "without the ancient teacher Confucius, there would be no so-called Chinese culture."

History shows that in China the arch bourgeoisie has traditionally advocated the worship of Confucius and the reading of the classics and all its members have been diehard exponents and frantic advocates of feudal culture. Due to its feebleness and tendency to make compromise, the national bourgeoisie also maintained all kinds of ties with feudal culture the worship of Confucius and the reading of the classics during the period of democratic revolution. Only the proletariat could thoroughly oppose feudal culture and thoroughly criticize the reactionary doctrines of Confucius and Mencius.

Class struggle involving the worship of Confucius and opposition to Confucius is also reflected in the Party. The Marxist-Leninist line represented by Chairman Mao has always opposed Confucius, but the chieftains of successive opportunist line were all worshippers of Confucius, and they aimed at pulling China back onto the semi-feudal and semi-colonial old road. After Che'n Tui-hsiu became a rebel, he vociferously called for "a new assessment" of Confucius and declared, "I dare to confirm" that Confucius "has some value." To promote the capitulationist line during the War of Resistance against Japanese Aggression, Wang Ming shamelessly eulogized the ideology of Confucius as the "national virtue and national spirit of 5,000 years standing" in China. In 1939, Liu Shao-ch'i cast forth his sinister "Self-Cultivation," that was soaked with the poison of the doctrines of Confucius and Mencius. These activities of the chieftains of the opportunist lines to honor Confucius were imbued with the same spirit.

The renegade and traitor Lin Piao also vigorously advocated the doctrines of Confucius and Mencius and frantically called for the worship of Confucius and the reading of the classics. His aim was to drag China back onto the old semi-feudal and semi-colonial road and restore the "state" of the big landlord class and the arch bourgeoisie in China. He peddled the "theory of heavenly mandate" of Confucius and Mencius, and disguised himself as a "genius" and a "celestial horse" taking orders from heaven. He peddled Confucius and Mencius' "when the prince is prince, the minister is minister, the father is father and the son is son," "vigorously and specially built up" his own "absolute authority," and bade people to show absolute "loyalty" to the father and son of the Lin family. He peddled Confucius and Mencius' "virtue," "benevolence and righteousness," "loyalty and forbearance," and attacked the proletarian dictatorship for being "dictatorial." He peddled Confucius and Mencius' "the wise of the highest class and the stupid of the lowest class," advertised himself as "the most exalted" and a "superman" and slandered the laboring people as "the stupid of the lowest class" who thought only in terms of "edible oil, salt, sauce, vinegar and firewood." This fully shows that

the stuff spread by Lin Piao is the very feudal culture calling for the worship of Confucius and the reading of the classics and for the promotiong of old ethical education and old ideas criticized by Chairman Mao in "On New Democracy." In this teacher by negative example, Lin Piao, we further see the importance of the cultural battlefront. To promote feudal culture and imperialist culture on this battlefront is to restore feudal and semi-colonial politics and the economy. Therefore, class struggle on the ideological and cultural fronts can never be looked upon as something unimportant.

Why did all the chieftains of all opportunist lines within the Party publicize the doctrines of Confucius and Mencius?

First, this is dictated by the historical features and the class status of the Chinese bourgeoisie and especially the arch bourgeoisie--classes represented by them. Because the Chinese bourgeoisie lived in a semi-feudal and semi-colonial country, it was extremely weak economically and politically, and in ideology and culture, it was unable to produce its own independent cultural and ideological system to replace the feudal ideological system. The arch bourgeoisie has always been a worshipper of Confucius. Since the opportunists within the Party are political representatives of the bourgeoisie, this salient feature of the bourgeoisie naturally has to appear in their persons. Therefore, the chieftains of all opportunist lines within the Party have never failed to turn to the doctrines of Confucius and Mencius for help. They are worshippers of Confucius through and through.

Second, it is dictated by their need to carry out the opportunist line. The chieftains of the opportunist lines are all renegades to the proletariat. They are afraid of the Marxist doctrines on proletarian revolution and proletarian dictatorship. To emasculte the revolutionary soul of Marxism, they have to look for a counter-revolutionary theory suited to their own need. Such fallacies as "benevolence and righteousness," "loyalty and forbearance," "do not do to others what you don't want to be done to yourself," "the course of the Mean," etc., advocated by Confucius and Mencius have become their ideological weapon for attacking the proletariat and the laboring people. Take "do not do to others what you don't want to be done to yourself" for instance. It had been publicized by Ch'en Tui-hsiu, peddled by Wang Ming and Liu Shao-ch'i and spread by Peng Te-huai, and advocated by Lin Piao and company. Could this be a coincidence by chance? No. This is dictated by their need to carry out the opportunist line.

Third, the chieftains of the opportunist lines are agents of the international bourgeoisie within our Party. They want to capitulate to imperialism and turn China into an imperialist colony. The doctrines of Confucius and Mencius are accomplices and allies of imperialism in promoting the slave ideology. Chairman Mao points out, "Imperialist culture and semi-feudal culture are devoted brothers and have formed a reactionary cultural alliance against China's new culture." In the recent 100 years of Chinese history, none of those who capitulated to imperialism was not an advocate for the worship of Confucius and the reading of the classics. The chieftains of the opportunist lines within the Party are no exception.

In "On New Democracy," Chairman Mao has put forward the task for toppling imperialist and feudal old culture and establishing the new culture of the masses of the people led by the proletariat, and elucidated the historical trend that the new ideology and new culture will inevitably thoroughly triumph over the feudal and capitalist old ideology and old culture. He also points out, "There is no construction without destruction, no flowing without damming and no motion without rest; the two are locked in a life-and-death struggle." In the historical period of socialism, this struggle is continuing on a broader and more penetrating scale. It not only wants to eliminate the remnant pernicious influence of imperialist culture and feudal culture but also to wage a life-and-death struggle against the ideologies of all exploiting classes, including bourgeois culture.

In 1957, no sooner the socialist transformation of the system of ownership of means of production was basically completed in China, Chairman Mao pointed out, "In the ideological field the question of which will win in the struggle between the proletariat and the bourgeoisie has not been really settled yet." He also said, "The socialist revolution on the economic front alone (in the system of ownership of means of production) is inadequate and is not firm enough. There must also be a thorough socialist revolution on the political front and on the ideological front." The revolution in the ideological sphere is an important front for the continuation of the revolution under the proletarian dictatorship. A handful of toppled class enemies are unreconciled to their defeat. Because they have been stripped of their political power and their economic foundation has been destroyed, they often make use of the influence of the old ideology and the cultural battlefront under their occupation to propagate idealism and metaphysics, to spread anti-Party and anti-socialist reactionary thoughts, to attack the proletariat and to prepare public opinion for their counter-revolutionary restoration. Against this, we must heighten our vigilance, and wage a tit-for-tat struggle. Without applying socialist new culture in triumphing over the old culture of the bourgeoisie and all exploiting classes, a thorough victory cannot be achieved for the socialist revolution.

The great leader Chairman Mao always attach great importance to class struggle in the ideological sphere. For more than twenty years since the founding of the new China, the great leader Chairman Mao has personally led in the criticism of Inside Story of the Manchu Court, Story of Wu Hsün, Study of the "Dream of the Red Chamber", Hai Jui Dismissal from Office, etc. The great proletarian cultural revolution personally initiated and led by Chairman Mao has in particular mopped up the feudal, bourgeois and revisionist ideological positions, dragged out the two bourgeois headquarters headed by Liu Shao-ch'i and Lin Piao, and smashed their conspiratorial and restoration activities. The current campaign to criticize Lin Piao and Confucius is a political struggle and ideological struggle calling for adherence to Marxism and opposition to revisionism and is a thorough revolution in the ideological sphere. In compliance with Chairman Mao's directive, we must "read and study seriously in order to have a good grasp of Marxism" and take Marxism-Leninism-Mao Tse-tung's thought as a weapon. We must penetratingly criticize the doctrines of Confucius and Mencius and the ultra-right essence of Lin Piao's counter-revolutionary revisionist line and fight well and win this battle to criticize Lin Piao and Confucius.

In the course of studying Chairman Mao's "On New Democracy" in association with the concrete conditions of company building, we have come to realize that as a company Party branch, we must at all times pay attention to class struggle and the two-line struggle in the ideological sphere. The ideological pulse of the army unit is always linked with class struggle in society. Therefore, in grasping company building and political and ideological work, should we depart from class struggle in the whole ideological sphere, confine the discussion to the matter at issue, and lay hold of some minor issues, we would discard the key link of political-ideological work and the line and would thus be unable to lay hold of the major issues. We are determined to take the Party's basic line as the guide in waging a penetrating struggle to criticize Lin Piao and Confucius so that through struggle, company cadres and fighters can raise their consciousness in class struggle, the two-line struggle and continuous revolution and fulfill better the glorious tasks entrusted us by the Party and Chairman Mao.

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"ANSHAN STEEL CONSTITUTION"

"Anshan Steel Constitution" Radiates Forever

by

Yeh Yen (叶 炎)

(Peking Jen-min Jih-pao, March 23, 1974)

At this moment, the movement to criticize Lin Piao and Confucius is gaining depth throughout the whole country. This is a political and ideological struggle to uphold Marxism and to oppose revisionism. Broad sections of cadres and the masses on the entire industrial front and metallurgical front have first made concentrated criticism of the counter-revolutionary criminal acts of Lin Piao in following the example of Confucius in "subduing one's self and returning to propriety" in a vain attempt to restore capitalism. With an eye on major questions of right and wrong, in actual class struggle and the two-line struggle, they have criticized the reactionary way of thinking of revisionism, held higher the brilliant banner of the "Anshan Steel Constitution," and started the mass movement for "learning from Tach'ing in industry." They are marching forward with big strides along Chairman Mao's line in proletarian revolution.

In the industrial enterprises, there has all along been a violent struggle between those for and against the "Anshan Steel Constitution." This is a reflection of the struggle between the two classes and the two lines on the industrial front. The essence of the struggle is whether to uphold or change the Party's basic line, and whether to follow the road toward socialism or the road toward capitalism.

The "Anshan Steel Constitution" commented upon by our great leader Chairman Mao has clearly stipulated that we should firmly adhere to the basic principles of putting proletarian politics in command, strengthening the leadership of the Party, practicing the policy of "two participations, one reform, and three-in-one combination," and vigorously promoting technical reform and technical revolution. The "Anshan Steel Constitution" links together the basic principles of materialist dialectics and historical materialism, and embodies the great doctrine of continuous revolution under the dictatorship of the proletariat. It has developed Marxist political economy and is the basic great law governing the operation of enterprises by the proletariat and a great program for the proletariat to exercise all-round dictatorship over the bourgeoisie in the economical sphere.

The revisionist enterprise-operation line advocates the implementation of "one head system" and "the management of factories by experts." It calls for "profit in command" and "material incentive," follows the "philosophy of foreign slave" and the doctrine of "trailing behind at a snail's pace," vigorously promotes "control, restraint and suppression," and exercises bourgeois dictatorship over the masses. This line is a reprint of the "Makang Constitution." Its mortal wound is that it lets a small handful of

people in power taking the capitalist road to usurp leadership in the enterprise, and convert a socialist enterprise into a capitalist enterprise controlled by the bureaucratic monopoly bourgeoisie. Liu Shao-ch'i pushed this line of restoration and retrogression. Lin Piao also pushed this line of restoration and retrogression.

I

Chairman Mao teaches us: "The basic contradictions in socialist society are still those between the relations of production and the productive forces, and between the superstructure and the economic base. These contradictions, however, are fundamentally different in character and have different features from contradictions between the relations of production and the productive forces and between the superstructure and economic base in the old societies." In socialist society, the contradictions between the relations of production and the productive forces and between the superstructure and the economic base give concentrated expression to the struggle between the proletariat and the bourgeoisie, and between the socialist road and the capitalist road. There are still these contradictions and struggle in the socialist industrial enterprises. Under the leadership of the Party, the worker class must firmly adhere to the continuation of the revolution under the dictatorship of the proletariat and the socialist orientation of the enterprises, and achieve a greater, faster, better and more economical results in building socialism.

A small handful of class enemies always vainly attempt to seize leadership in enterprises, to practice bourgeois dictatorship, to promote the capitalist mode of business, and to change the socialist orientation of the enterprises. They spread the decadent bourgeois ideology and the doctrines of Confucius and Mencius to corrupt the worker, and even adopt mean and despicable tricks to sabotage production, to induce the practice of corruption, theft, speculation and manipulation, and to undermine the foundation of socialism. This kind of struggle is long-term in nature, complicated and acute.

The "Anshan Steel Constitution" emphasizes firm adherence to the principle of putting proletarian politics in command, to strengthen the leadership of the Party. It seeks to put enterprise leadership firmly in the hands of the working class and genuine Marxists. It seeks to implement the Party's basic line, to put proletarian politics in command of economics and technology and revolution in command of production, to penetratingly criticize Lin Piao and Confucius, to criticize the bourgeoisie and revisionism, to conduct deep-going education in opposition to and prevention of revisionism, to carry out to the letter the task of consolidating the proletarian dictatorship down to the basic levels, and to promote the development of socialist construction.

An important "theory" of the revisionist enterprise-operation line is based on the reactionary theory of only productive forces count. Like Liu Shao-ch'i, Lin Piao was also a frantic advocate of the theory of only productive forces count. Back in 1945, Lin Piao cried that "in talking about politics and the Party, what comes first is the question of economy," or "the question of production." During the great proletarian cultural revolution, he claimed

that the bad people had "all been rounded up" and that the revolution should be "transformed into construction." Especially prior to the 9th Party Congress, he ganged up with his sworn confederate Ch'en Po-ta to draft a political report based on the theory of only productive forces count. He openly proposed that after the 9th Party Congress, the most important task would be the development of production. This report was of course rejected by the Party Central Committee headed by Chairman Mao.

In putting forward the proposal that the most important task after the 9th Party Congress was the development of production, Lin Piao did nothing more than to repeat what the new and old revisionist ringleaders had said in order to cover up his plot to carry out counter-revolutionary restoration. Bernstein and Kautsky advocated "the peaceful growing of capitalism into socialism," and publicized the theory of only productive forces count. Their sinister objective was to make a vain attempt to oppose the proletarian revolution and the use of revolutionary violence to seize political power. Liu Shao-ch'i and Khrushchev advocated the "theory of the dying out of class struggle," and the theory of only productive forces count, and nonsensically said that "economics is more important than politics" and that "production occupies the most important position." Their sinister objective was to oppose the proletarian dictatorship and the continuation of the revolution under the dictatorship of the proletariat and to promote "peaceful evolution." Under the new situation of the great victory won by the great proletarian cultural revolution in our country, Lin Piao advocated that revolution should be "transformed into construction." He shouted that after the 9th Party Congress, the most important task was the development of production, and he peddled the theory of only productive forces count. His sinister objective was to make a vain attempt to stop half way the continuation of the revolution which was gaining depth under the dictatorship of the proletariat, to usurp leadership in the Party and seize power and to "revive states that are extinct, restore families whose lines of succession has been broken, and call to office those who have fallen into obscurity." As Lin Piao publicized the theory of only productive forces count, he and his sworn confederates wrote many counter-revolutionary scrolls bearing the words, "Of all things, this is the most important--to subdue one's self and return to propriety." They staged at the 2nd plenary session of the 9th CCP Central Committee the counter-revolutionary coup d'etat that was subsequently shattered. Following this, they again concocted the counter-revolutionary plan for an armed coup d'etat entitled "Outline of Project '571." They launched a counter-revolutionary armed coup d'etat and vainly attempted to assassinate our great leader Chairman Mao. All these have totally proved that Lin Piao's "development of production" was a fake, and his attempt to overthrow proletarian dictatorship was real, and that his call for "transformation into construction" was a fake, and his attempt to restore capitalism was real.

The proletariat is the leading class in revolution. They shoulder the great historic mission to bury the bourgeoisie and all exploiting classes, and to liberate mankind. We must take the Party's basic line as the key link, persist in putting proletarian politics in command, grasp important matters, class struggle and political-ideological work, thoroughly carry out revolution in the realm of the superstructure, incessantly make perfect the

socialist relations of production, promote the development of productive forces and achieve greater, faster, better and more economical results in building socialism.

II

By calling for the launching of mass movements on a large scale, the "Anshan Steel Constitution" has embodied Chairman Mao's brilliant thought that "the masses are the real heroes." Materialist dialectics and historical materialism hold that the history of mankind and the material and spiritual wealth of society are all created by the laboring masses. Lenin has pointed out: "Vigorous and creative socialism is created by the masses." Chairman Mao has pointed out: "In all the practical work of our Party, all correct leadership is necessarily from the masses, to the masses." In the past twenty years and more, a basic experience we have learned in building socialism in our country is to rely on the masses. By calling for the "launching of mass movements on a large scale" and "two participation, one reform, three-in-one combination," the "Anshan Steel Constitution" requires us to wholeheartedly rely on the worker class, show faith in the masses, rely on the masses, respect the pioneering spirit of the masses, and launch deep-going and sustained mass movements for the socialist revolution and socialist construction.

The fundamental characteristic of the revisionist enterprise-operation line is to suppress the masses, despise the masses, and smother the enthusiasm of the masses for socialism. It enables the "one head," "experts" and "authority" of the enterprise to become spiritual aristocrats lording it over the masses. It looks upon the working masses as the simple and honest populace and the living tools to be ordered about. On the one hand, it practices "control, restraint and suppression" and exercise bourgeois dictatorship over the working masses. On the other hand, it advocates "material incentive" in a vain attempt to corrupt the thinking of the working masses.

Chairman Mao teaches us: "The people, and the people alone, are the motive force in the making of world history." The working class and laboring people of our country can master their own destiny and are able to change the world by destroying the old one and creating a new one. The ever increasing socialist enthusiasm of the working masses in our country is drawn from the nourishment of Marxism, Leninism and Mao Tse-tung's thought, from the incessant heightening of consciousness in class struggle, the two-line struggle, and continuous revolution, and from the strong faith in the victory of the revolutionary course of the proletariat. The broad working masses realize that they are the masters of the enterprises, the nation, and the era. "Our hearts are installed not merely with a factory of an enterprise, but with the entire country and the entire world. We have in mind not just three or five years, but the entire historical period. We shoulder not just thousands of tons of steel, but the burden of revolution in China and the world." This is the broad mind and heroic spirit of the working class. It is also an effective criticism against Lin Piao's vilification of the working class and the laboring people.

What Lin Piao inherited were the reactionary doctrines of Confucius and Mencius, such as, "there are only the wise of the highest class and the stupid of the lowest class who cannot be changed," "those who labor with their minds govern others, and those who labor with their strength are governed by others," and "the mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain." What he followed were the old tricks of the capitalists who held a leather whip in one hand, and some left-over food in the other, advocated "management for the sake of plunder, use management to practice plunder." What he peddled was the trash of the Soviet revisionists: "Material incentive is a decisive factor for the development of production."

We must insist on using Marxism, Leninism and Mao Tse-tung's thought to arm and mobilize the masses. We must adhere to the principle of two participations, one reform, and three-in-one combination, and the leading cadres must conscientiously accept the revolutionary supervision of the masses. We must persist in implementing all policies of the Party and bringing into play all positive factors. We must persist in penetratingly launching the mass movement for "learning from Tach'ing in industry," wholeheartedly rely on the masses, build socialism by going all out and aiming high to achieve greater, faster, better and more economical results, and run the socialist enterprises better and better.

III

The vigorous promotion of technical reform and technical revolution proposed in the "Anshan Steel Constitution" embodies Chairman Mao's great policy of maintaining independence and keeping the initiative in our hands, relying on our efforts, and building our country through diligence and frugality. It clearly points out a way for our nation to follow in industrial development. Our country is a socialist country under the dictatorship of the proletariat. Our social system determines that our realization of industrialization can neither follow the road taken by imperialism and social-imperialism to plunder the people of other countries, nor follow Chiang Kai-shek's road of national betrayal and capitulation, but can only stand on our own strength, maintain independence and keep the initiative in our own hands, "shatter the foreign conventions and follow our own road of industrial development."

The infinite strength of self-reliance is latent in the masses. The broad masses of workers, cadres and technicians on the entire industrial front and metallurgical front, by actively responding to Chairman Mao's battle call, practicing three-in-one combination, abolishing superstition and emancipating themselves ideologically, have enabled technical reform and technical revolution to make uninterrupted headway under the propulsion of socialist revolution, and insured the sustained growth of industrial output. The products our country needs are produced within the country. We have also created many new techniques and new technologies of advanced standards. Our nation has successfully made atomic bombs and hydrogen bombs, sent satellites up the sky, built ocean-going vessels of over 10,000 tons deadweight, and erected the Yangtze Bridge at Nanking. Meanwhile, we have also contributed to the development of agricultural production. Substantial facts prove that the proletariat of the east has the will and ability to surpass the bourgeoisie of the West.

Lin Piao and Liu Shao-ch'i were frantic promoters of the foreign slave philosophy and the doctrine of trailing behind others at a snail's pace. They consistently worshipped and fawned on foreign powers, and obsequiously laid prostrate before imperialism and social-imperialism like slaves. They worshipped the rotten capitalist system on the decline, smeared the excellent situation of socialist construction in our country, and smothered the technical reforms carried out by the masses. If we acquiesced to them, our country would have fallen back to a colony or a semi-colony once again. This is something we can never tolerate. The entire capitalist system is sinking fast, like the sun setting beyond the western hills and has become an obstacle to the development of productivity. The socialist system of our country is like the rising sun in the east on the ascendant. In the near future, we surely can overtake and surpass advanced level of the world in the scientific and technical fields.

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The great proletarian cultural revolution has destroyed the two bourgeois headquarters headed by Liu Shao-ch'i and Lin Piao, and washed away the counter-revolutionary revisionist line they pushed. The Party's basic line has further penetrated into the hearts of people. The bright rays of the "Anshan Steel Constitution" are shining on our country's industrial front. However, a small handful of class enemies are not reconciled to their defeat, and they still continuously leap forward to contest strength with the proletariat. They attack the great proletarian cultural revolution, negate the great victory of the "Anshan Steel Constitution" and wildly spread the reactionary fallacy that "the present is not as good as the past" in a vain attempt to call back the spirit of the "Makang Constitution," and revive such trash as the theory of only productive forces count, "material incentive," "control, restraint and suppression," "foreign slave philosophy" and for attacking the proletariat. These facts show that the struggle between those for and against the "Anshan Steel Constitution" is still going on. We must penetratingly criticize Lin Piao's reactionary program for "subduing one's self and returning to propriety" and firmly hit back at the class enemies who vainly attempt to restore capitalism.

In the movement to criticize Lin Piao and Confucius, we must further sum up the experience in implementing the "Anshan Steel Constitution" and eliminate the pernicious influence of the revisionist enterprise-operation. We must grasp revolution, promote production so as to enable our socialist enterprise to follow the road charted by the "Anshan Steel Constitution" and proceed from victory to another new victory.

The "Anshan Steel Constitution" radiates forever.

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CRITICISM OF LIN PIAO AND CONFUCIUS

Model Peasant on Significance of Criticizing Lin Piao, Confucius

(NCNA-English Peking, April 11, 1974)

"the movement to criticize lin piao and confucius is also a movement of marxist education. it is of great significance in opposing and preventing revisionism, consolidating the dictatorship of the proletariat and preventing capitalist restoration," said yin wei-chen, a fifty-year-old model peasant of china.

in this movement, he studied marx's "critique of the gotha programme". he took special note of engels' criticism of lassalle and quoted a line from one of engels' letters: "the time is at last at hand when it (historical criticism of lassalle) must have its say and lassalle's position in relation to marx be made plain."

"marxism has developed in struggle and engels defended marxism in the struggle against lassalle," yin wei-chen said.

a hired hand for landlords in the old society starting at the age of 13, yin wei-chen is now a member of the peking municipal committee of the communist party of china, standing committee member of the fengtai district party committee and leading member of the fengtai district association of poor and lower-middle peasants. he has kept up his study of marxism-leninism-mao tsetung thought for more than two decades.

speaking at a meeting held by a production team, he used basic concepts of marxism-leninism to criticize lin piao and confucius. he posed the question: "why did lin piao pluck the doctrines of confucius and mencius from the garbage heap of history as his ideological weapon in plotting to subvert the dictatorship of the proletariat and restore capitalism? it is because lin piao, like all other ringleaders of opportunism in the party, was a representative of the landlords and bourgeoisie. like confucius and mencius, they all stood for restoration, opposed revolution and tried desperately to maintain exploitation and oppression of the labouring people and preserve the system and ideas of the reactionary ruling classes. as they shared the nature of the exploiting classes and had the same wish to turn the wheel of history backward, lin piao became a faithful disciple of confucius. in criticizing lin piao's counter-revolutionary revisionist line, we must dig out the ideological root and repudiate the doctrines of confucius and mencius."

yin wei-chen exposed the reactionary nature of these doctrines. he said: "the doctrines of confucius and mencius were aimed at restoration. they held that it was reasonable

for the slave-owners to oppress the slaves. the reactionary ruling classes of all past dynasties inevitably used these doctrines as their ideological weapon to maintain their rule so that they could sit on the backs of the labouring people and make them toil like beasts of burden from generation to generation.

"led by chairman mao, we labouring people overthrew the rule of imperialism, feudalism and bureaucrat capitalism and founded new china. the labouring people of china thus emancipated themselves."

but liberation is won through struggle, yin wei-chen continued. just as lenin said: "the transition from capitalism to communism takes an entire historical epoch. until this epoch is over, the exploiters inevitably cherish the hope of restoration, and this hope turns into attempts at restoration. after their first serious defeat, the overthrown exploiters -- who had not expected their overthrow, never believed it possible, never conceded the thought of it -- throw themselves with energy grown tenfold, with furious passion and hatred grown a hundredfold, into the battle for the recovery of the 'paradise'." the dictatorship of the proletariat in china has been consolidated and developed in the struggle between restoration and counter-restoration during the past 20 years and more since liberation. each step forward in the socialist revolution and construction is won in struggle against class enemies.

yin wei-chen illustrated the course of struggle by his own experience. he said: "in 1952, we established the first advanced agricultural producers' co-operative in huangtukang on the southern outskirts of peking, and pooled all farm land. we maintained the principle among the members of distribution according to labour. but, the renegade, hidden-traitor and scab liu shao-chi stirred up an evil trend of cutting back the agricultural producers' co-operatives. the peng chen counter-revolutionary revisionist clique, which usurped the leadership of the old peking municipal party committee, pressed for dissolution of co-operatives. we poor and lower-middle peasants resolutely struggled against liu shao-chi, peng chen and other revisionists and kept the co-operative going.

"when there were temporary difficulties in the national economy in 1961, liu shao-chi frenziedly pushed 'san zi yi bao' (the extension of plots for private use, the extension of free markets, an increase in small enterprises with sole responsibility for their profits or losses, and the fixing of output quotas based on the individual household) and the 'four freedoms' (freedom of usury, of hiring labour, land sale and private enterprise) to sabotage the socialist economy in an attempt to restore capitalism. peng chen and other revisionists also attempted to

push the 'fixing of output quotas based on the household' in huangtukang people's commune. being a vice-chairman of the commune at that time, i told the commune members that this would mean a step back toward individual farming, and at the third national people's congress i exposed them for shielding the landlords. after the congress, peng chen and company slandered me as incompetent to be a cadre since i had been a hired labourer in the old society, and ordered me to give up my post. before long, i was dismissed on the false charges of being 'arrogant' and 'against the leadership'".

during the great proletarian cultural revolution, that portion of power usurped by liu shao-chi and company was seized back and yin wei-chen and a number of other outstanding party members of worker-peasant origin were elected to the peking municipal party committee. he said: "in proletarian revolutionary movements, we must firmly bear in mind the party's basic line and keep to the philosophy of struggle if we want to make 'the most radical rupture with traditional property relations' and 'the most radical rupture with traditional ideals'. the many new things that have emerged during the cultural revolution are a forceful criticism of the doctrines of confucius and mencius peddled by liu shao-chi and lin piao and other swindlers."

he went on to say: "in the sphere of art and literature, workers, peasants and soldiers have mounted the stage to perform for the workers, peasants and soldiers. the kings and emperors, the generals and ministers and the scholars and beauties portrayed in accordance with the doctrines of confucius and mencius were driven from the stage which they had occupied for thousands of years. this is criticism of the fallacy of confucius and mencius that 'only the highest who are the wise and the lowest who are the stupid can not be changed' -- a reactionary idealist view of history that smears the people as objects. on the educational front, we have changed the situation of bourgeois intellectuals ruling the schools, and education being divorced from the worker-peasant masses and from productive labour. workers, peasants and soldiers are now college students and millions of educated young people have settled in the countryside to integrate themselves with the workers and peasants. this is criticism of confucius and mencius who despised the labouring people and advocated the reactionary idea that 'he who excels in learning can be an official'. in state organs and other parts of the superstructure, the cadres work enthusiastically at whatever positions are assigned them, high or low, as government officials or as ordinary people and take the 'may 7th' road. a large number of cadres who were formerly workers and peasants have been elected to leading bodies at various levels. this is criticism of the reactionary confucian idea of the exploiting classes that 'those who work with their minds govern, those who work with their hands are governed'."

yin wei-chen went on to expose the ultra-right essence of lin piao's counter-revolutionary revisionist line. he said that lin piao and his sworn followers in their "outline of project '571'" for a counter-revolutionary armed coup d'etat viciously attacked the great proletarian cultural revolution and slandered the thriving socialist cause as "stagnant" with "impending crises everywhere". they alleged that educated young people's settling in the countryside was "reform through disguised forced labour" and cadres' taking the "may 7th" road "disguised unemployment".

yin wei-chen said: "the more fiercely they opposed the cultural revolution and vilified new emerging things, the more we should criticize lin piao and confucius thoroughly so as to consolidate and develop the great achievements of the cultural revolution and promote new socialist things.

"in order to carry out his reactionary programme of 'restraining oneself and returning to the rites', lin piao advocated the 'doctrine of the mean' of confucius and mencius, saying that 'when two sides fight, they become enemies; when two sides live in harmony, they become friends'. he vilified our struggle against revisionism as 'excessive' and 'going to extremes'. he claimed that the enemies of the dictatorship of the proletariat would 'all be politically liberated'. this shows that the reactionary class essence of the 'doctrine of the mean' peddled by lin piao was to prevent us from combating the landlord class and the bourgeoisie and make us surrender to their plots for restoration.

"our great leader chairman mao has put it aptly: 'we definitely do not apply a policy of benevolence to the reactionaries and towards the reactionary activities of the reactionary classes.' we working people must resolutely and ruthlessly suppress the reactionary elements of the reactionary classes who dare to resist. otherwise, our country would be subjugated and the landlord class and the bourgeoisie reinstated, and we would suffer again.

"we deeply hate the doctrines of confucius and mencius. the struggle over the past two decades shows that the struggle between progress and retrogression and between restoration and counter-restoration is a long one. anyone who wants to stage a restoration also worships confucius and uses the doctrines of confucius and mencius to push his revisionist line. as masters of our country, we working people fight in the forefront of the three great revolutionary movements of class struggle, the struggle for production and scientific experiment, and are the main force in criticizing lin piao and confucius. we must study hard, improve our grasp of marxism-leninism-mao tsetung thought, raise our consciousness of the two-line struggle and carry the struggle against the enemies of the proletarian revolution and the dictatorship of the proletariat through to the end."

National Model Worker Criticizes Lin Piao's Fallacy of Innate Genius

(NCNA-English Peking, April 12, 1974)

an article by the national model worker su kuang-ming which appeared recently in the "kwangming daily" criticizes lin piao's fallacy of innate genius. it says: "picking up this idealist trash from the doctrines of confucius and mencius, lin piao disgustingly styled himself as the 'heavenly horse', the 'loftiest of men' and 'super-genius' to prepare counter-revolutionary public opinion for his plot to seize party leadership, restore capitalism and establish a fascist lin dynasty.

"the theory of innate genius was lin piao's theoretical programme that served his reactionary political programme 'restrain oneself and return to the rites'. armed with marxism-leninism-mao tsetung thought, we saw through his wolfish ambition and reactionary nature."

su kuang-ming is a worker-engineer at the harbin rolling stock plant and vice-president of the trade union council of northeast china's heilungkiang province. he has made 330 technical innovations in cooperation with other workers and technicians in the past two decades and more.

su kuang-ming describes lin piao's theory of innate genius as deceitful rubbish. he says: "through years of study and productive labour i've come to understand that man's knowledge and talent, including the ability to make technical innovations, are the results of long years of experience. they are not innate."

the 62-year-old worker says that the technical innovations he made were all products of careful observation, study and experiments, failures included. they were not the products of "genius" or "inspiration" of a person cudgeling his brains behind closed doors.

su kuang-ming used to operate an outdated, imported milling machine which was very inefficient and unable to ensure the quality of products. he repeatedly studied chairman mao's "on practice". guided by chairman mao's philosophic thinking, he improved the machine eight times, added more than 100 devices and turned it into a high-speed machine. as a result, he fulfilled his quotas for the first five-year plan 23 months in advance and those for the second five-year plan 32 months ahead of schedule.

su kuang-ming says: "we workers know very well that there is no saviour. we have to rely on ourselves. years of experience in work and technical innovations make me understand that the wisdom of any individual is limited

while that of the masses is boundless. we working people have boundless wisdom and strength."

he ecounts how the workers transformed that small plant in which he worked into an advanced and big one after liberation: "ours is a 75-year-old plant. our great leader chairman mao inspected it in february 1950. this is a great encouragement and education for all workers and staff. guided by chairman mao's proletarian revolutionary line, we workers launched a mass technical innovations movement, doing away with all fetishes and emancipating our minds. some 140 of the 200 pieces of old equipment were improved. we designed and manufactured more than 40 special-purpose precision machine tools to meet the growing needs of production.

"lin piao and confucius looked on the working people as 'the lowest', 'the stupid', and as 'inferior men'. but it is precisely the working people who have turned our poorly-equipped plant into a big, advanced one by relying on marxism-leninism-mao tsetung thought as well as their own strength.

"we are mass-producing tip wagons for mines while in the early post-liberation days, our plant could only repair rolling stock. this is a flat refutation of the idealist theory of innate genius and the reactionary fallacy 'only the highest who are the wise and the lowest who are the stupid cannot be changed' preached by lin piao and confucius."

su kuang-ming quoted this teaching of chairman mao's: "they (correct ideas) come from social practice, and from it alone; they come from three kinds of social practice, the struggle for production, the class struggle and scientific experiment."

facts show that there is no such "genius" in the world who is "born with knowledge", su kuang-ming councluded.

MEMORIAL MEETING FOR TING HSI-LIN

Peking Memorial Meeting for Late Mr. Ting Hsi-lin

(NCNA-English Peking, April 11, 1974)

mr. ting hsi-lin, deputy to the national people's congress and vice-president of the chinese people's association for friendship with foreign countries, died of illness on april 4, 1974, in peking, at the age of 81.

mr. ting hsi-lin was deputy to the first, second and third national people's congress (n.p.c.) and member of the second and third national committee of the chinese people's political consultative conference (c.p.p.c.c.). he served as vice-minister of culture, vice-minister of the commission for cultural relations with foreign countries, vice-president of the chinese people's association for cultural relations and friendship with foreign countries, vice-chairman of the committee for reforming the chinese written language, vice-chairman of the scientific and technical association and vice-president of the chinese people's association for friendship with foreign countries.

mr. ting hsi-lin was a non-party patriot. over the past twenty years and more, he studied conscientiously works by marx, engels, lenin and stalin and chairman mao's works, cherished the socialist motherland and the great leader chairman mao, supported the communist party of china and the great proletarian cultural revolution, worked hard to implement the party's domestic and foreign policies, took an active part in socialist cultural undertakings and activities for friendly relations with foreign countries, worked untiringly and conscientiously and made beneficial contributions to the people. mr. ting hsi-lin was very much concerned with the unification of the motherland and the compatriots in taiwan province and looked forward eagerly to the liberation of taiwan province at an early date.

a memorial meeting for mr. ting hsi-lin was held at the auditorium of the papaoshan cemetery for revolutionaries this afternoon. wreaths were presented by chu teh, chairman of the n.p.c. standing committee, and chou en-lai, premier of the state council. other wreaths were presented by the n.p.c. standing committee, the state council, the c.p.p.c.c. national committee, the united front work department of the central

committee of the chinese communist party, the foreign ministry, the chinese people's association for friendship with foreign countries, the chinese people's institute of foreign affairs, the committee for reforming the chinese written language, the scientific and technical association and the peking library, as well as by friends of the late mr. ting hsi-lin.

attending the memorial meeting were li fu-chun, vice-premier, ngapo ngawang jigme, vice-chairman of the n.p.c. standing committee, and members of the committee pei shih-chang, chuang hsi-chuan, wu yu-hsun, lo shu-chang, hu chueh-wen, hu yu-chih, tung ti-chou and hsieh fu-min, shen yen-ping, vice-chairman of the c.p.p.c.c. national committee, and leading members of departments concerned and mr. ting hsi-lin's friends, including chi peng-fei, liao cheng-chih, tung hsiao-peng, yang chi, ting hsueh-sung, lin lin, li en-chiu, chou chiu-yeh, yeh lai-shih, chu tu-nan, sung yi-ping, chou yi-ping, chou pei-yuan and tang yueh, and more than 200 representatives of revolutionary masses. the meeting was presided over by comrade chu tu-nan. a memorial speech was delivered by comrade liao cheng-chih.

the urn containing mr. ting hsi-lin's ashes was placed at the papaoshan cemetery for revolutionaries.

SPARETIME EDUCATION

Central China Production Brigade Spreads Sparetime Education

(NCNA-English Changsha, April 11, 1974)

nine out of ten of the 800 commune members of a production brigade in central china study in spare-time schools all the year round. three hundred have reached junior middle school level.

the fangchun brigade of yuhsien county in hunan province is an advanced unit in the province for popularizing spare-time education. apart from four regular primary schools, the brigade now has spare-time schools for adults, 21 primary and one middle schools staffed by graduates from spare-time middle schools, experienced peasants and cadres, and educated young people who have settled in the countryside.

peasants who had no chance for education under oppression by the kuomintang reactionaries and landlords organized five newspaper reading groups soon after the land reform in early post-liberation days.

their initiative illustrates chairman mao's teaching: "the moment the power of the landlords was overthrown in the rural areas, the peasants' movement for education began."

the reading groups were later expanded into two evening schools. a spare-time middle school was set up during the commune movement in 1958.

the middle school now has four-year training classes in agro-technology, farm machinery, medical work, afforestation, bookkeeping and accounting, and art and cultural work, which 250 people have completed.

chen pu-ying, a mother of three, works as a doctor and is vice-head of an art and cultural propaganda team. she serves the poor and lower-middle peasants whole-heartedly with the knowledge acquired at the spare-time middle school.

in the past few years, she has written more than 100 poems, ballads and verses with material collected in productive labour.

a local opera she wrote in praise of change in the village has been performed to wide approval. it was based on the marriage of a village girl who did not bring any dowry and refused wedding gifts. the new couple was presented with a set of "selected works of mao tsetung" by the production team and urged to follow chairman mao in making revolution.

thirtyeight-year-old ou lei-chang, a graduate of the spare-time middle school, has since 1970 worked out ways to prevent paddy-shoot rot and make scientific seed selection and use insecticides. the rice shoots he tended last year withstood snow during the germination period and a hailstorm when the shoots were sprouting.

with the help of poor and lower middle peasants, he analyzed the life cycle of army worms and devised measures to kill them.

the work started by ou lei-chang's scientific experimental group is being emulated by the brigade's 18 production teams. the brigade got 7.5 tons of grain per hectare in 1973.

illiterate in the old society, brigade party secretary chen teh-hsiang is an activist in spare-time study and head of the middle school.

chen teh-hsiang has raised his political consciousness and theoretical level and work skills. since the start of the cultural revolution, he has read the "selected works of mao tsetung" and the "manifesto of the communist party".

AGRICULTURAL SCIENTISTS

Northwest China Agricultural Scientists Integrate with Peasants

(NCNA-English Lanchow, April 11, 1974)

education in ideological and political line and integration with the workers and peasants have guided the agricultural scientific research institute of the linhsia hui autonomous chou in kansu province onto a correct path.

this multi-purpose scientific research institute works on seed improvement, plant protection and farming technique improvement and other subjects. influenced by liu shao-chi's revisionist line, the institute was seriously divorced from practice in the past. during the great proletarian cultural revolution, the research workers criticized liu shao-chi's counter-revolutionary revisionist line and firmly took the road of integration with the workers and peasants as taught by chairman mao. they combined scientific work with agricultural production.

the institute set up three scientific experimental centres and over 100 liaison centres in places with varying natural conditions. one-third of the staff always works in the countryside and conducts experiments with peasants.

living and working with the poor and lower-middle peasants gives the research workers profound education and their outlook has undergone great change. one researcher engaged in wheat seed improvement in a production team in tunghsiang nationality autonomous county 2,500 metres above sea level trudged every hill and inspected every plot of land of the team in order to have a clear knowledge of its climate and soil and how crops grow. helped by the peasants and after repeated experiments, he successfully bred a fine strain of spring wheat that is drought-resistant and yields 30 per cent more than local strains. it is now in wide use in the dry mountainous area of the county.

the research staff modestly learns from and sums up the advanced experience of the masses. some research workers went among peasants to deal with a potato disease that had kept the yield very low in recent years. they found that several production teams had made some progress in controlling the disease. the research workers carried out experiments and summed up the experience with the peasants. last year they popularized the experience with good results.

the researchers pay much attention to problems arising from production and are always ready to help solve them. once a scientist found that the wheat and barley plants in some areas often turned brown in the earing stage. he decided to stay on in several seriously-affected production teams. after one year's observation and analysis with the local peasants, he concluded that the browning of the wheat and barley ears was caused by the larvae of a certain ear-fly. further field work and test tube cultivation helped him know the growth pattern of this insect. with the aid of local peasants and certain units, he developed an effective method which helped put the pest under control throughout the area by the end of last year.

the researchers have made impressive progress in scientific research while transforming their world outlook. they have cultivated more than 30 improved seed strains suited to the climate of the linhsia region. they have also trained a large corps of peasant-agro-technicians for people's communes and production brigades and teams to the wide acclaim of the peasants of different nationalities.

WOMEN'S PARTICIPATION IN COLLECTIVE LABOR

Women Help Build Up Northeast China Island

(NCNA-English Shenyang, April 11, 1974)

women are opening up wasteland and terracing fields to help develop agriculture on an island in liaoning province, northeast china. they also take an active part in other collective labour.

fishery is the main form of production for the changtzu people's commune on this island. most of the men are out at sea for a greater part of the year. so women are the main labour force on the island for agriculture, the weaving of fishing nets and the processing of marine products.

at the start of the great proletarian cultural revolution in 1966, the women of this commune decided to improve agriculture through their own efforts. small patches of land used to be scattered on hillsides, easy to be destroyed by heavy rain and mountain torrents. shih tang-chih, a 55-year-old woman communist party member, led a group of women in collecting soil from gullies, ponds and even crevices in rocks to build terraced fields. following their example, all women on the island pitched in. most of the 86 hectares of land on the island have been terraced this way.

the young women formed six land reclaiming teams. they displayed the revolutionary spirit of self-reliance and arduous struggle after the example of the tachai brigade. they have reclaimed 28 hectares of land, dug 28 ponds and sunk 120 wells in the past few years. they have also learned inter-planting and multiple-cropping. thanks to these efforts, grain output has risen from 1.5 tons to more than 5.25 tons per hectare. the island is self-sufficient in vegetables.

way back in 1958, an 18-year-old girl named wen shu-chen led a number of women in learning fishing. after they gained experience they formed an all-women crew of the "march 8" fishing boat. the crew has battled against fierce storms and successfully fulfilled its tasks. it has been commended as an advanced unit.

women also participate in cultivating sea weed and repairing fishing boats. young militia women take part in standing sentry to safeguard the island.

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* FOREIGN RELATIONS *
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CHINA AND ARGENTINA

Argentine Charge d'Affaires ad Interim Intertains Wuhan Acrobatic Troupe of China

(NCNA-English Peking, April 11, 1974)

e. ros, charge d'affaires ad interim of the argentine embassy here, gave a reception at noon today in honour of the wuhan acrobatic troupe of china which had just returned from a tour of argentina.

lin lin, vice-president, and liu hsi-lin, deputy secretary-general, of the chinese people's association for friendship with foreign countries, shen chien, leader, and yang jui, deputy leader, and acrobats and staff members of the troupe, were present at the reception which proceeded in a friendly atmosphere.

CHINA AND AUSTRIA

Austrian Industrial Exhibition Closes in Peking

(NCNA-English Peking, April 11, 1974)

the austrian industrial exhibition closed here today. about 120,000 people in peking had visited the exhibition since it opened on march 29.

while the exhibition was in session, austrian technicians had discussions covering more than 40 items with their chinese counterparts. the austrian guests on the exhibition delegation visited factories, people's communes, a school and a hospital and toured scenic spots and sites of historical interest. they also attended chinese films shows and theatrical performances.

Austrian Foreign Minister Leaves Kwangchow

(NCNA-English Kwangchow, April 17, 1974)

austrian foreign minister and madame rudolf kirchschlaeger and the minister's party wound up their friendly visit to china and left here by train this morning in the company of austrian ambassador to china and madame franz helmut leitner.

among those present at the station to see them off were yung wen-tao, vice-chairman of the kwangtung provincial revolutionary committee, lo fan-chun, vice-chairman of the kwangchow municipal revolutionary committee. and wang pen-tso, deputy director of the west european affairs department of the chinese foreign ministry.

the austrian guests arrived here by plane from shanghai on april 9 in the company of wang pen-tso.

the austrian guests were honoured at a banquet given by yung wen-tao yesterday. during their stay in kwangchow, they visited a rural people's commune, an artistic ceramics factory and toured sites of historical interest. they also attended a cultural performance.

CHINA AND BRAZIL

Chinese Vice Premier Meets Brazilian Exporters Association Delegation

(NCNA-English Peking, April 11, 1974)

chinese vice-premier li hsien-nien met and had a friendly conversation here this afternoon with the delegation of the association of exporters of brazil led by giulite coutinho, president of the association.

among the members attending the meeting were counsellor carlos antonio bettancourt bueno, head of the asian and oceanian affairs division of the ministry of foreign affairs, luiz victor nogueira de magalhaes, adviser to the office of the minister of planning and general coordination, and omer mont liegre, representative in europe of the institute of sugar and alcohol of the ministry of industry and commerce.

present on the occasion were chai shu-fan, vice-minister of foreign trade, li chuan, vice-chairman of the china council for the promotion of international trade, chen teh-ho, deputy director of the department of american and oceanian affairs of the foreign ministry, and cheng to-pin, bureau director of the foreign trade ministry.

CHINA AND JAPAN

Japanese Civil Aviation Bureau Director Arrives in Peking

(NCNA-English Peking, April 11, 1974)

Hisayoshi Terai, Director of the Civil Aviation Bureau of the Transport Ministry of Japan, and three others arrived here today to take part in the negotiations for a China-Japan Aviation Agreement.

Japanese Fukuoka City's Youth Ship Goodwill Mission Leaves Tientsin for Home

(NCNA-English Tientsin, April 11, 1974)

the 345-member youth ship goodwill mission from the japanese city of fukuoka led by kazuma shinto, mayor of fukuoka, wound up its friendly visit to china and left here for home today.

japanese and chinese youngsters shook hands and reluctantly bid each other farewell on the dock. when the ship carrying the japanese friends was leaving the new harbour of tientsin, the well-wishers beat drums and gongs and the japanese friends, standing by the deck rail, threw colour streamers to the well-wishers and cheered: "good-bye, good-bye exclamation" the flower-waving chinese youngsters shouted: "you are welcome to come here again." present among the several hundred well-wishers were secretary-general of the tientsin municipal revolutionary committee wang chen-tang and leading members of departments concerned.

while in tientsin, the japanese mission visited factories, schools, rural people's communes and kindergartens and toured the city. they were given a warm welcome wherever they went.

when the japanese friends visited the tientsin wrist watch factory, many of them posed for photographs before a worker's painting of the great wall and mount fuji. they wished that the friendship between the japanese and chinese people would last longer than the great wall and rise higher than mount fuji.

on the afternoon of april 9, more than four thousand tientsin young people held a friendship sports rally in honour of the visitors at the tientsin people's indoor stadium. some two hundred local school children in colourful costumes performed the "welcome dance" and the japanese friends performed a japanese folk dance and gave an instrumental recital of the chinese tune "i love

peking's tienanmen". then the young people of the two countries played friendly table tennis and volleyball matches. the rally was permeated from start to finish with a warm atmosphere of friendship between the people and youth of the two countries.

before the departure of the japanese friends, kazuma shinto, leader of the goodwill mission, gave a farewell banquet which was attended by wu tai, first vice-chairman of the tientsin municipal revolutionary committee, and leading members of departments concerned.

CHINA AND KOREA

Korean Vice President Kang Ryang Uk Stops Over in Peking

(NCNA-English Peking, April 11, 1974)

the korean government delegation led by kang ryang uk, vice-president of the democratic people's republic of korea, made a stop-over in peking and left here for home this afternoon after a visit abroad.

it was greeted and seen off at the airport by li hsien-nien, vice-premier of the state council; ho chang-ming, deputy director of the asian affairs department, and chu chuan-hsien, deputy director of the protocol department, of the chinese foreign ministry.

present at the airport were korean ambassador to china hyun jun keuk and diplomatic officials of the korean embassy here.

vice-premier li hsien-nien entertained vice-president kang ryang uk and the other korean comrades at dinner at the airport dining hall.

greeting and seeing the korean government delegation off at the airport were burmese ambassador to china u thein maung, and charge d'affaires ad interim of the iranian embassy here djavad rajab zadeh.

CHINA AND MEXICO

Chinese Trade Delegation Leaves Peking for Mexico

(NCNA-English Peking, April 11, 1974)

a chinese trade delegation led by sun so-chang, deputy bureau director of the foreign trade ministry, left here for mexico by air yesterday to attend a "china-mexico joint trade committee" session.

it was seen off at the airport by tsao ying-fang, deputy bureau director of the foreign trade ministry, and arturo gonzalez, commercial counsellor of the mexican embassy in peking.

CHINA AND ROMANIA

Director of Chinese Pavilion at Bucharest International Fair Leaves Peking

(NCNA-English Peking, April 11, 1974)

Shih An-ming, Director of the Chinese Pavilion at the 1974 Bucharest International Fair, Romania, left here for Bucharest by air yesterday.

CHINA AND SOVIET UNION

Soviet Revisionists Brazenly Preach Maritime Hegemony

(NCNA-English Peking, April 11, 1974)

the third issue of the recently published soviet magazine "morskoi flot" carries an interview with "doctor of law" s.v. molodtsov. the interview, published under the title "problems of the seas in the world", frantically attacks the just stand of the developing countries in defending their sovereignty over territorial waters and safeguarding their coastal resources. this once again reveals the hideous features of the soviet revisionist social-imperialists bent on pushing a policy of maritime hegemony and plundering the resources of others.

the past few years have witnessed a surging struggle of the small and medium-sized countries against the maritime hegemony of the superpowers. over 80 countries in latin america, africa and asia now stand for 200-nautical-mile territorial waters, hereditary seas, special economic zones or fishing areas. all this has filled the soviet revisionist social-imperialists with apprehension. the interview dished up by the soviet magazine blusters: "the soviet union is opposed to the demand of some countries for expanding their territorial waters to 200 nautical miles. should this demand be recognized as an international principle, then 144 million out of the total 361 million square kilometres of seas would fall under the sovereignty of maritime states. in other words, 40 per cent of the world's waters would be barred to free navigation". it declares that the soviet union "proposes a 12-nautical-mile limit to be fixed in the form of a treaty" and that "territorial waters must not be allowed to go beyond 12 nautical miles". it charges that "the issue has been complicated by the attempt of some countries to unilaterally enlarge their limits of sovereignty, that is, to expand their territorial waters beyond 12 nautical miles, without waiting for a decision to be taken by an international conference".

it is common knowledge that there has never been an internationally recognized, unified limit of territorial waters in the world. the boundaries of territorial waters of all countries are decided upon by the countries themselves. the arrogant attempt of the soviet revisionist social-imperialists to restrict other countries' territorial waters within 12 nautical miles and their opposition to the reasonable measures taken by other countries to safeguard sovereignty over their territorial water serve only one purpose, that is, soviet warships may ply the waters everywhere in the world, encroaching on the sovereignty and threatening

the security of other countries while soviet fishing fleets and so-called research ships may plunder unbridledly the maritime resources off the shore of other countries.

the interview calls for "free passage" through any straits within the territorial waters of other countries, claiming that "the principle of free passage through straits linked to the high seas or used for international navigation by ships and aircraft of all countries has been proved feasible through a very long historical period". it expresses irritation at the demand of an increasing number of maritime countries over the past few years for exercising sovereignty over their territorial waters and their opposition to the unscrupulous activity of the warships and aircraft of the superpowers. it accuses these countries of "displaying a naked tendency, under the cloak of establishing so-called 'peaceful passage' through international straits by foreign ships, to demand once again what has been justifiably spurned by history, that is, the maritime states should serve as 'sentinels' of important international sea lanes where they may act as they please". it charges that this is an "extremist and illegal demand" with a view to "controlling international straits and abolishing the freedom of navigation in these areas". it is plain to all that straits within the territorial waters of maritime states, be they subject to busy international traffic, remain to be part of the territorial waters of the states concerned and do not become part of the high seas. to put it bluntly, the "free passage" through straits within the sovereignty of other countries by military or non-military ships and aircraft as advocated by the interview, serves no other purpose than reducing these straits into a part of the high seas so that the warships and aircraft of the soviet revisionists may pass through them at will and threaten the peace and security of other countries.

the interview attempts to deny the fact that soviet fishing vessels have been plundering the fishing resources of poor countries. it alleges that "soviet sea-going fishiing ships operate in various regions of the high seas completely in accord with norms of international law and fishing regulations", and that the soviet union "has always given disinterested assistance to many developing countries to develop their fishing and fish-processing industry". but lies cannot cover up facts. soviet fishing fleets have been active all over the pacific, atlantic and indian oceans, and the arabian and other seas of the world. soviet fishing vessels often plunder the fishery resources in waters off the coasts of pakistan, mexico, peru and many other countries. data reveal that most of the catches in

the coastal waters of west africa are made by the superpowers. the soviet haul in this region in 1968 more than doubled that of 1967, or 45 per cent of the total catches of 11 maritime countries in this region. as a result of such unbridled plunder, the coastal fishing resources in some regions have decreased sharply or even become exhausted. according to data published by the soviet union, in the past ten years or so, the annual haul in deep-sea fishing accounts for three-fourths of the total soviet catch, and accounted for more than 86 per cent in 1970.

the "morskoi flot" interview also slanders the just stand of china in supporting the developing countries to safeguard sovereignty over their territorial waters and maritime resources. it alleges that chinese diplomatic representatives "try their utmost to abrogate the existing system of norms of the international maritime law and replace them with new rules providing that 'every country has the sovereign right to define the limits of its territorial waters and zones of jurisdiction", that "chinese representatives to the united nations and the chinese press want to act as the protector of the interests of the third world countries", and that they "have concocted the question of 'soviet fishing vessels plundering the fishing resources of poor countries'". these nonsensical attacks by the soviet revisionist apologist can only reveal more clearly the true colours of the soviet revisionists in pushing hegemonism. it is crystal-clear that the "norms of the international maritime law" the soviet revisionists want to uphold are in reality imperialist maritime hegemony. it is entirely justifiable and reasonable for the many developing countries to demand the formulation of a new system of maritime law safeguarding their sovereignty over territorial waters and opposing maritime hegemonism. it is only natural that the soviet revisionists meet with opposition as they have been plundering the fishing resources of other countries. how could this be "concocted" by china? your anti-china ravings cannot do the least harm to the just stand of the chinese government and people in firmly supporting the third world countries and people in their struggle against aggression, bullying, control and plunder by imperialism and social-imperialism.

CHINA AND THAILAND

Chinese and Thai Basketball Teams Play Friendly Marches in Peking

(NCNA-English Peking, April 11, 1974)

chinese and thai men's and women's basketball teams played their opening friendly matches at the capital indoor stadium here this evening.

watching the matches were chuang tse-tung, leading member of the all-china sports federation, mou tso-yun, leading member of the chinese basketball association, and leading members of other organizations, and anu romayanon, leader of the thai men's and women's basketball teams, and other officials of the teams. chuang tse-tung met with anu romayanon and had a friendly talk with him before the matches began.

in the women's match, the chinese team with an average height of 1.75 metres had an advantage over its opponent which averaged 1.61 metres. the chinese girls led 44:34 at half-time by employing close marking in the home court and fast interceptions. they scored repeatedly by cutting toward the basket. the thai team played a compact zone to prevent the chinese from scoring under the basket. playing a pivot post offense, the thai girls scored many points by accurate jump shots. both teams played faster in the second half and the spirited game ended 94:68 in favour of the home team.

in face of the greater height of the chinese team, the scrappy thai men's team played a tight defensive game under the basket. both teams played fast-breaking basketball. the match ended 108:80 in favour of the chinese team (half-time 56:33).

after each match the chinese and thai basketballers filed into the court arm-in-arm and posed for pictures. the capacity crowd of 18,000 repeatedly applauded the good performance and good sportsmanship displayed by both teams.

the visitors arrived here on april 9 and were guests of honour at a reception given by the chinese basketball association yesterday evening.

CHINA AND UNITED NATIONS

Chinese Deputy Representatives to 8th Session of Industrial Development Board of UNIDO Leave Peking

(NCNA-English Peking, April 11, 1974)

chinese deputy representatives chang hsien-wu and chang ping-chien to the eighth session of the industrial development board of the united nations industrial development organization and the fourth session of the permanent committee of the board, and three others left peking yesterday. wang yueh-yi, representative to the session and chinese ambassador to austria is already in vienna.

they were seen off at the airport by leading members of departments concerned, including pi chi-lung and pu ming.

Teng Hsiao-ping, Chiao Kuan-hua Call on Gabon President

(NCNA-English United Nations, April 11, 1974)

teng hsiao-ping, chairman of the delegation of the people's republic of china to the special session of the united nations general assembly and vice-premier of the state council, and chiao kuan-hua, vice-chairman of the delegation and vice-minister of foreign affairs, this afternoon called on albert-bernard bongo, president of the gabon republic.

president bongo had a friendly conversation with chairman teng hsiao-ping and vice-chairman chiao kuan-hua.

gabon's minister of foreign affairs and cooperation paul okumba d'okwatsegue and permanent representative to the united nations alexis obame were present on the occasion.

Teng Hsiao-ping, Chiao Kuan-hua Meet Foreign Ministers of Some Countries to UN Special Session

(NCNA-English United Nations, April 11, 1974)

teng hsiao-ping, chairman of the delegation of the people's republic of china to the special session of the united nations general assembly and vice-premier of the state council, and chiao kuan-hua, vice-chairman of the delegation and vice-minister of foreign affairs, today met the foreign or vice-foreign ministers of some countries attending the special session and had friendly conversations with them.

they met french foreign minister michel jobert and foreign minister of the malagasy republic didier ratsiraka in the morning and mexican secretary of foreign affairs emilio oscar rabasa, tunisian minister of external affairs habib chatty and british minister of state for foreign and commonwealth office david ennals in the afternoon.

SECOND ASIAN TABLE TENNIS CHAMPIONSHIPS

Chinese Ambassador to Japan Fetes Responsible Members of DPRK, DRVN, RSVN, Lao Table Tennis Delegations

(NCNA-English Yokohama, April 11, 1974)

chinese ambassador to japan chen chu gave a banquet here today in honour of the responsible members of the table tennis delegations of the democratic people's republic of korea, the democratic republic of viet nam, the republic of south viet nam and laos (patriotic front) now participating in the second asian table tennis championships.

among the guests present at the banquet were kim yu sun, general leader, and son gil chon, leader, of the d.p.r.k. table tennis delegation; ta quang chien, leader of the d.r.v.n. table tennis delegation; nam vinh, leader of the r.s.v.n. table tennis delegation; and khoun chan deng, leader of the lao (patriotic front) table tennis delegation.

responsible members of the chinese table tennis delegation and the chinese sports friendship delegation also attended the banquet.

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CRITICISM OF SHANSI OPERA "SAN SHANG T'AO FENG"

Never Forget Class Struggle

by

Li Kuang (李光) of the Peking Opera Troupe of China

(Peking Jen-min Jih-pao, March 21, 1974)

At present, the proletarian revolution in literature and art is continuing to develop in depth, and the situation is excellent on the literary and art front. Never before has proletarian literature and art been so prosperous and thriving as it is today. More and more revolutionary model plays are continuously being created. Led by the revolutionary model plays, a movement for mass creation of literature and art has surged forward and a hundred flowers are blooming on the literary and art stage in a profusion of color. However, there is also an acute and complicated class struggle and two-line struggle on the literary and art front. It should be seen that the better the situation is, the more covert and cunning the counter-attacks of the class enemies have become in form and tactics. As the great teacher Lenin pointed out, "The theoretical victory of Marxism obliged its enemies to disguise themselves as Marxists. Historical dialectics is like this." Because of the victory of Chairman Mao's revolutionary line in literature and art, the class enemies have no alternative but to change their tactics, make their counter-revolutionary works with an ulterior motive don the cloak of revolution, and devise methods to smuggle them onto the socialist stage of literature and art, to contend with the proletariat for positions in literature and art. The big poisonous weed "San Shang T'ao Feng" is a striking example.

"San Shang T'ao Feng" is a big poisonous weed donning the cloak of "revolutionary modern play" for reversing the verdict on renegade Liu Shao-ch'i's counter-revolutionary revisionist line. The forerunner of this play "San Hsia Tao Yuan" ("Thrice Going Down to Peach Garden") which most baldly

eulogizes Liu Shao-ch'i and Wang Kuang-mei's "T'aoyuan experience" has been criticized by the revolutionary masses in the great proletarian cultural revolution. Its concocters are well aware that it will not do to bring it out again in its original form. Therefore they have to rack their brains to disguise it by changing "San Hsia" (Thrice Going Down) to "San Shang" (Thrice Ascending), altering "T'aoyuan" (Peach Garden) to "T'aofeng" (Mount Peach), changing the time setting from 1965 after the "four clean-ups" movement to 1959 and giving up with reluctance the woman county head named Wang. All these are for serving a political aim which is to put once again this big poisonous weed onto the stage of literature and art, reverse the verdict on the renegade, hidden traitor and scab Liu Shao-ch'i, invoke the dead soul of Liu Shao-ch'i and Lin Piao's counter-revolutionary revisionist line, negate the great proletarian cultural revolution, hit back at and settle accounts in the reverse with the proletariat.

Judged by the political content manifested in "San Shang T'ao Feng," it also flies the banner of revolution to peddle the contraband of counter-revolution. The concocters of this opera use the "fable" of a "sick horse ridden to death" to maliciously attack the general line, the great leap forward and the people's commune through insinuation. In the name of portraying the communist style, they actually propagate the reactionary doctrines of Confucius and Mencius such as "propriety serves to maintain harmony," "loyalty and forbearance" and "subduing one's self" and pass Ch'ing Lan, a typical figure that practices the doctrines of Confucius and Mencius for a proletarian hero, with the spearhead directed at the Party's basic line. Their negation of the Party's basic line is for changing the Party's basic line. Their distortion of reality is for changing reality. Their clamor for "shattering" the "conventions" of the revolutionary model plays is for staying at enmity with Chairman Mao's revolutionary line in literature and art and the revolutionary model plays, that is for toppling the dictatorship of the proletariat and restoring capitalism. The revolutionary model plays are derived through the hard struggle of the revolutionary writers and artists led by Comrade Chiang Ch'ing. They represent the fruit of victory in implementing Chairman Mao's revolutionary line in literature and art and the treasures of our Party and the entire proletariat. The concocters and supporters of "San Shang T'ao Feng" arrogently refute the revolutionary model plays. We revolutionary literary and art fighters definitely will not consent to this. We have to struggle against them through to the end.

Chairman Mao teaches us, "Never forget class struggle." More than two thousand years ago, Confucius used literature and art to serve the restoration of the slavery system of Western Chou. After the lapse of more than two thousand years, Liu Shao-ch'i, Lin Piao and company used literature and art to create public opinion for restoring capitalism. In the early sixties, some people put forth "Hai Jui Dismissed from Office" to reverse the verdict on Peng Te-huai. Now "San Shang T'ao Feng" is released to reverse the verdict on Liu Shao-ch'i. This really merits our deep thought.

The appearance of this situation is definitely not accidental. The struggle on the literary and art front is a reflection of class struggle and the two-line struggle. Literature and art is exploited as an instrument of class struggle by the revolutionary classes as well as the counter-revolutionary

classes. Therefore, in the garden of literature and art, there are the fragrant flowers of the proletariat as well as the poisonous weeds of feudalism, capitalism and revisionism. Today, with such new model plays as "Battle on the Plain," "Tuchuan Mountain," etc., emerging one after the other and socialist literature and art in a thriving state, the appearance of big poisonous weeds like "San Shang T'ao Feng" is nothing strange. In the fairly long historical period of socialism, there are classes, class contradictions and class struggles. Therefore, class struggle and the two-line struggle on the literary and art front are also bound to be protracted, acute and complicated. We must not lose our vigilance or slacken our fighting spirit. We must pay close attention to the new tendencies and characteristics of class struggle on the ideological and cultural front.

As revolutionary fighters of literature and art, we must forever firmly bear in mind the Party's basic line, uphold the Marxist philosophy of struggle, energetically participate in the movement to criticize Lin Piao and Confucius, thoroughly criticize the big poisonous weed "San Shang T'ao Feng," resolutely repel the backlash of the revisionist black line in literature and art, and sweep all the contrabands that vainly attempt to restore capitalism and turn back the wheel of history onto the garbage heap of history. We must forever uphold the orientation of making art and literature serve the workers, peasants and soldiers and resolutely stand for the proletarian revolution in literature and art. We must resolutely implement Chairman Mao's revolutionary line in literature and art, forever perform the revolutionary plays and be revolutionaries and strong fighters who defend Chairman Mao's revolutionary line in literature and art. "Guided by Chairman Mao's revolutionary line, I will never lose my bearings in navigation" and will bravely advance in the storm of struggle.

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Mayflies Lightly Plot To Topple the Giant Tree

by

Yin Ch'eng-chung (殷成忠) and Liu Shih-k'un (刘诗昆)
of the Central Orchestra

(Peking Jen-min Jih-pao, March 21, 1974)

The release of the big poisonous weed "San Shang T'ao Feng" is for reversing the verdict on Liu Shao-ch'i and Liu Shao-ch'i and Lin Piao's counter-revolutionary revisionist line, and for frantically hitting back at and settling accounts in the reverse with the great proletarian cultural revolution. The concocters and agitators of the poisonous weed clamor that this opera is "good because it has shattered the conventions of the model plays." Look, how malicious their intention is and how arrogant they are! This has completely exposed their reactionary features.

Our literature and art is the literature and art of the proletariat and the Party. The principled Party spirit of the proletariat is the most prominent hallmark that distinguishes our literature and art from that of the other classes. Molding the heroic images of workers, peasants and soldiers with unflagging efforts is the basic task of socialist literature and art. Under the guidance of Chairman Mao's revolutionary line in literature and art and the solicitous concern of the Party Central Committee, Comrade Chiang Ch'ing has fostered the dauntless revolutionary spirit of the proletariat and led the revolutionary literary and art fighters in waging a heroic hand-to-hand struggle against Liu Shao-ch'i, Lin Piao and company. The brilliant revolutionary model plays have fought their way from the violent battle between the two classes and the two lines and constitute an important component of the great achievements of the great proletarian cultural revolution. They show that after hard-fought battles the proletariat has eventually captured the obdurate fortresses of Peking opera, ballet and symphonic music that have been occupied by the landlord and bourgeois classes for a long time. They show that the workers, peasants and soldiers have become the masters of the stage of literature and art, have once again reversed the history which had been reversed by the exploiting classes, and have exercised in the sphere of literature and art the dictatorship of the proletariat over the bourgeoisie. The brilliant achievements of the revolutionary model plays are focally embodied in their upholding the principle put forth by our great leader Chairman Mao, "They are created for the workers, peasants and soldiers and are for their use." Through adopting the method of creation based on the combination of revolutionary realism with revolutionary romanticism, they have successfully molded a large number of gigantic, affluent and dazzling models of proletarian heroes and accumulated a whole set of creative experiences imbued with the clearcut principled Party spirit of the proletariat. They use brand-new figures and images, themes and concepts, artistic style and method of creation to form a new system of socialist literature and art and break away thoroughly from the old literature and art and the old "system" of all exploiting classes. This represents a great victory for Chairman Mao's revolutionary line in literature and art.

The concocters and agitators of "San Shang T'ao Feng" audaciously disparage and attack the revolutionary model plays. This clearly bares their reactionary stand. They tamper with and negate the basic task of socialist literature and art which is to "enthusiastically adopt a thousand and one ways to mold the heroic images of workers, peasants and soldiers." What they impatiently strive to "shatter" is precisely Chairman Mao's revolutionary line in literature and art, the basic principle of the creation of proletarian literature and art and the dictatorship of the proletariat over the bourgeoisie in the sphere of literature and art. They cudgel their brains, take great pains and dream all the time of making continued use of the battlefield of literature and art as the hot-bed for corroding the masses and restoring capitalism. The concocters and agitators of "San Shang T'ao Feng" have, in accordance with the needs of the counter-revolutionary classes for capitalist restoration, once again erected the "monument" that "eulogizes" Liu Shao-ch'i so as to negate the great proletarian cultural revolution and the theory and practice of the continuation of the revolution under the dictatorship of the proletariat, and to exercise the dictatorship of the bourgeoisie on the literary and art stage.

Although "San Shang T'ao Feng" is a big poisonous weed diffusing the stinking ideology of the exploiting classes, surprisingly it has received some people's support, approval and organized applause. Although an anti-Party and anti-socialist black line runs through it from beginning to end, "San Shang T'ao Feng" has been openly affirmed as the "representative repertoire of Shansi." Its supporters have atrociously raised an uproar, saying, "It will not do if it is not staged!" "It has to be staged even if it is a poisonous weed." This series of facts fully reveals that their haughtiness in reversing the verdict on Liu Shao-ch'i and Lin Piao's counter-revolutionary revisionist line has reached a frantic degree!

The release of "San Shang T'ao Feng" manifests politically in literature and art the wind to reverse the verdict that vainly attempts to negate the great proletarian cultural revolution. Meanwhile, it acts in coordination with the anti-China, anti-Communist and counter-revolutionary reactionary adverse current whipped up by the class enemies in the international arena. "And mayflies lightly plot to topple the giant tree." The criminal aim of the concocters and supporters of "San Shang T'ao Feng" will never succeed. The disruption and sabotage activities of all reactionaries at home and abroad definitely will not come to a good end. Armed with Marxism-Leninism-Mao Tse-tung's thought, the Chinese people are waiting for attacks from the enemies in combat readiness, and as soon as a poisonous weed emerges, no matter it is "thrice ascending" or "ascending four times" or "ascending five times," it will definitely be hoed away for use as fertilizer and teaching material by negative example. The release of the big poisonous weed "San Shang T'ao Feng" tells us from the negative side that the overthrown exploiting classes definitely are not reconciled to their loss of the battlefield of literature and art. They are watching and assessing the situation all the time so as to stage a comeback. The struggle is unavoidable and will be protracted.

Chairman Mao teaches us, "The proletariat must exercise all-round dictatorship over the bourgeoisie in the realm of the superstructure, including the various spheres of culture." We must resolutely implement Chairman Mao's revolutionary line in literature and art, defend and develop the revolutionary model plays, deal a severe blow to this evil wind that vainly attempts to negate the great proletarian cultural revolution and reverse the verdict on Liu Shao-ch'i and Lin Piao's counter-revolutionary revisionist line. We must uphold Marxism and oppose revisionism, insist on progress and oppose retrogression, insist on revolution and oppose restoration. We must uphold the Party's basic line and carry through to the end the struggle to criticize Lin Piao and Confucius and the proletarian revolution in literature and art.

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CRITICISM OF LIN PIAO AND CONFUCIUS BY PLA MEN

Selected Essays of Revolutionary Mass Criticism by Cadres and Fighters of the Good 8th Company on Nanking Road

(Peking Kuang-ming Jih-pao, March 29, 1974)

In the course of launching in depth the movement to criticize Lin Piao and Confucius, the cadres and fighters of a certain PLA unit of the Good 8th Company on Nanking Road have reviewed a series of important directives issued by Chairman Mao since the great proletarian cultural revolution, and used what they have witnessed and gone through in person to warmly eulogize the great fruits of the great proletarian cultural revolution, and relentlessly criticize the towering crimes of the Lin Piao anti-Party clique in negating the great proletarian cultural revolution. They have further identified clearly the reactionary essence of Lin Piao in following the example of Confucius in "subduing one's self and returning to propriety" in a vain attempt to restore capitalism. The following are selected essays written by some comrades of the Good 8th Company.

*

The Great Proletarian Cultural Revolution Is Very Good Indeed

by

Tai Ta-hsi (戴 大 喜), political officer

Our great leader Chairman Mao teaches us: "The current great proletarian cultural revolution is absolutely necessary and most timely for consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism." The broad revolutionary masses have warmly eulogized the great victory of the great proletarian cultural revolution, and unanimously hailed that the great proletarian cultural revolution is very good! However, the Lin Piao anti-Party clique used a vicious language to attack the great cultural revolution. In their plan for a counter-revolutionary armed coup d'etat entitled, "Outline of Project '571'," they described the excellent situation after the great cultural revolution as a mass of pitch darkness. They have really talked nonsense and are reactionary in the extreme.

Viewed in retrospect, before the great proletarian cultural revolution, the renegade, hidden traitor and scab Liu Shao-ch'i carried out a counter-revolutionary revisionist line for restoring capitalism in China. Under the influence of this line, the evil wind of "independent operation" was whipped up in the countryside for a time. At that time my hometown

Ch'uanchiao hsien in Anhwei was also affected by this devil wind. A small handful of landlords, rich peasants, counter-revolutionaries, bad elements and Rightists leaped forward and openly launched counter-attacks for settling accounts in the reverse. At this crucial moment, our great leader Chairman Mao opportunely led the poor and lower-middle peasants to hit back at this evil wind, thus consolidating the collective economy. In the great proletarian cultural revolution, the broad masses of poor and lower-middle peasants and cadres thoroughly criticized Liu Shao-ch'i's counter-revolutionary revisionist line and followed even more steadfastly the socialist road. In 1972, the per-mow grain yield of the whole hsien surpassed the "Program" and in 1973, we also had a good crop.

The facts tell us that in this fairly long historical period of socialist society, there are always classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, there is the danger of capitalist restoration, and there is the threat of subversion and invasion by imperialism and social-imperialism. If we forget this struggle, a socialist country like ours would change color, and there would be restoration and retrogression. The great proletarian cultural revolution is a great revolution to oppose and prevent revisionism. It is a life-and-death struggle between the two classes, the two roads, and the two lines. We proletariat have won a great victory, removed the two "time bombs" buried within the Party by the Liu Shao-ch'i renegade clique and the Lin Piao anti-Party clique, and made our socialist regime as firm as a rock. If there were not the great cultural revolution, revisionism would have mounted the stage, Khrushchev's "peaceful evolution" would have repeated itself in China, and the laboring people would have to suffer a second time. Today, the two bourgeois headquarters headed by Liu Shao-ch'i and Lin Piao have been smashed and the hope of a handful of class enemies for restoration has come to nought. Lin Piao and company's vicious attack against the great proletarian cultural revolution has further shown the significance and necessity of the great proletarian cultural revolution. We must firmly bear in mind the Party's basic line, consolidate and develop the great fruits of the great proletarian cultural revolution, insist on continuing the revolution under the dictatorship of the proletariat and carry the movement to criticize Lin Piao and Confucius through to the end.

*

The Great Proletarian Cultural Revolution Has Promoted the Development of Productivity

by

Huang Teh-hung (黃德宏), a fighter

The great proletarian cultural revolution is an extremely great and profound socialist revolution. This revolution has effectively propelled the vigorous development of socialist construction, and signs of prosperity have appeared everywhere in the socialist motherland. The renegade and traitor Lin Piao and company, proceeding from their counter-revolutionary objective

of restoring capitalism, frenziedly attacked the great proletarian cultural revolution, and nonsensically said that the great cultural revolution has curbed the development of productivity. They crazily shouted that "the national economy is at a standstill," that "the peasants are not adequately fed nor clad," etc. They were really talking blindly.

Chairman Mao teaches us, "The great proletarian cultural revolution is a strong motivating force for the development of social productivity in China." The changes in my hometown--Ch'ingch'un brigade of Chiehsi commune in Feitung hsien, Anhwei--offer a strong refutation to Lin Piao's shameless lies. In the old society, ours was a poverty-stricken place dependent on the mercy of nature for food. At that time, there was in circulation a folk song, "Grain grows neither in the moats nor the swamps. Death or life are in the hands of heaven. The rich thrive on fish and meat, while the poor starve till their guts split." After liberation, the poor and lower-middle peasants won emancipation and became masters. They actively responded to Chairman Mao's call, insisted on taking the road of collectivization, organized mutual aid teams and cooperatives. In places with little farmland but a large population, they made desolate mountains yield grain. They conducted scientific experiments and rapidly increased the per-mow grain yield from a hundred odd catties in pre-liberation days to three or four hundred catties.

In the introductory note to the article "Excessive Labor Force Has Found An Outlet" written in 1955 by Chairman Mao for our Ch'ingch'un and Ch'entsu agricultural producer cooperatives in Luch'en hsiang, he pointed out: "The masses have boundless creative power. They can be organized to march forward to the places and sectors where they can give full play to their energy in production in breadth and depth and create more and more undertakings for their own well-being." In the past ten years and more, under the guidance of Chairman Mao's brilliant thought, the outlook of our brigade has registered profound changes. Especially after the great proletarian cultural revolution, it has greatly mobilized the people's enthusiasm for socialism. The broad masses of poor and lower-middle peasants have seriously studied the writings of Marx, Lenin and Chairman Mao, and further heightened their consciousness in class struggle and the two-line struggle. They are resolved to "fight on high mounds and transform them into fertile fields, and make the per-mow yield to surpass the Yangtze River level."

The class enemies said: "In order to make the grain yield surpass the 'Program,' green grass must be grown on flagstones." However, under the guidance of Chairman Mao's teachings, the poor and lower-middle peasants who had been steeled in the great proletarian cultural revolution, fiercely attacked the sabotage activities of the class enemies. Taking Tachai as their model, they braved the severe cold and wind and snow. After a heroic fight over several winters and springs, they led water from Lake Ch'ao and transformed the fields on high mounds that used to depend on the mercy of nature for harvest into high-yield fields that are assured of harvest in times of drought or flood. The per-mow yield of grain increased to over 1,200 catties. Now, every family has grain to spare and every production team has reserve grain. The brigade also runs schools, cooperative clinics, pharmaceutical factories, fish farms, etc., and the life of commune members is like sesame flowers that bloom higher and higher.

In the history of mankind, after each great revolutionary movement, there was always a leap in production which was also invariably smeared and attacked by the moribund reactionaries. During the last part of the period of the Spring and Autumn Annals, the feudal relations of production gradually took over the relations of production of the slavery system, and Confucius, the spokesman of the slave-owner class, leaped forward to curse this trend. In 1957, after the anti-Rightist struggle which brought an excellent situation due to the great leap forward made on all fronts, P'eng Teh-huai leaped forward to smear the situation. At the time the great proletarian cultural revolution won a great victory, it was also not surprising that Lin Piao should leaped forward to attack the great proletarian cultural revolution. All the moribund reactionaries in history, who took the stand of the decadent reactionary class on the decline and frantically tried to uphold the old relations of production, invariably attacked the new relations of production and the rapid development of productivity brought about by the new relations of production. With a mind bent on restoring capitalism, this careerist Lin Piao denied that the great proletarian cultural revolution had given impetus to the development of productivity. This meant that he negated the great proletarian cultural revolution and wanted to turn back the wheel of history. However, the newborn things of revolution cannot be defeated. Any reactionary that goes against the tide will definitely be crushed into smithereens by the wheel of history.

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The Great Cultural Revolution Is a Profound Course of Education for Opposing and To Preventing Revisionism

by

Wang Chen-hua (王振华), company commander

In the great proletarian cultural revolution, Chairman Mao pointed out: "This movement is large in scale. It really has mobilized the masses, and is of very great significance to the ideological revolutionization of the people in the whole country." As things stand today, they have completely verified the wise prediction of Chairman Mao. The display of the revolutionary spirit of going against the tide by comrades like Chang T'ieh-sheng, Chung Chih-min, Huang Shuai, Ts'ai Ch'un-tse is a salient reflection of the brand-new spiritual outlook of the broad revolutionary masses that have been steeled in the great proletarian cultural revolution. However, Lin Piao and company attacked the great proletarian cultural revolution of dampening the enthusiasm of the broad masses. This was their counter-revolutionary wailing after their dream of restoration had been shattered.

In 1968, our company was marched into a certain district in Shanghai to carry out the assignment of supporting the Left in 85 middle and primary schools. We saw with our own eyes some moving scenes of the struggle waged by the revolutionary teachers and students against Liu Shao-ch'i's counter-revolutionary revisionist line in education under the guidance of Chairman

Mao's revolutionary line. One school which carried out Liu Shao-ch'i's counter-revolutionary revisionist line in education before the great cultural revolution was seriously alienated from proletarian politics, from reality and from the masses. After the great cultural revolution began, the broad masses of revolutionary teachers and students boldly rebelled against the revisionist line in education and initiated revolutionary mass criticism. They shattered the phenomenon of the domination of our school by bourgeois intellectuals and used Marxism-Leninism-Mao Tse-tung's thought to occupy the educational battlefront. There was a tremendous change in the spiritual outlook of the teachers and students. The broad masses of revolutionary teachers consciously studied the writings of Marx, Lenin and Chairman Mao. They went deep into the midst of the masses to conduct investigations and studies, and seriously transformed their world outlook. They were loyal to the educational cause of the Party and were resolved to make contributions to the revolution in education. The broad masses of students were steeled in the three great revolutionary movements. They heightened their awareness, vowed to become successors to the revolutionary cause of the proletariat, and firmly followed the road of integration with the workers, peasants and masses. The workers said excitedly: "With this kind of successors to the revolution, we can rest assured."

Recently, we went to the Fifth Loading and Unloading Zone in Shanghai to study, and saw with our own eyes that the working class baptized in the battle of the great proletarian revolution had a high degree of consciousness in the two-line struggle and the revolutionary spirit of going against the tide. In the past, the workers of this zone were unable to bring their enthusiasm for socialism into full play due to the influence of the revisionist line in operating enterprises. In the great cultural revolution, they boldly rebelled against the revisionist line. From the old workers over 50 years old to the young apprentices who just joined the docks, they all consciously organized groups to study the writings of Marx, Lenin and Chairman Mao and seriously studied Marxism-Leninism-Mao Tse-tung's thought. Whenever the backlash of revisionism budded in the docks, the workers demonstrated their revolutionary spirit of going against the tide. They put up the revolutionary big-character poster of "We want to be masters of the docks, not the slaves of tonnage," exposed the struggle between the two ideologies and the two lines in the economic sector, bitterly attacked the backlash of the revisionist line in operation of enterprises, and developed the excellent situation of revolution and production.

The facts have proved that the great proletarian cultural revolution is very good indeed. This movement has dealt a heavy blow to imperialism, revisionism and reaction, and enabled Marxism to be popularized as never before through struggle. The broad masses and cadres steeled in the stormy class struggle have heightened their ability to discriminate between true and fake Marxism and raised their consciousness in implementing the basic line of the Party and opposing revisionism. Anyone who practices revisionism will be opposed by the revolutionary masses. This is of far-reaching historical significance toward opposing and preventing revisionism.

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The Great Cultural Revolution Has Brought Spring to the Stage of Art and Literature

by

Chang Hsing-hua (张兴华), platoon leader

Art and literature has always been an important tool in class struggle. Before the great proletarian cultural revolution, because Liu Shao-ch'i and company pushed the domination of the revisionist black line in art and literature, the stage of art and literature were dominated by kings and princes, ministers and generals, scholars and beauties, foreigners and dead people. Once, an old comrade of our company unit went to watch a movie, but what was shown was the anti-Party, anti-socialist big poisonous weed "City Without Night." The old comrade of the company unit was very angry and he left in the middle of the show. At that time, we were all hoped that one day we could smash that palace of the bourgeois demon king so that art and literature could serve socialist revolution and socialist construction, and the consolidation of the dictatorship of the proletariat.

The great proletarian cultural revolution that started with a bang shattered the counter-revolutionary revisionist black line in art and literature of Liu Shao-ch'i and company. Heroes of the workers, peasants and soldiers mounted the stage of literature and art. The revolutionary model plays born in the midst of the violent struggle between the two classes and the two lines were deeply welcomed by the workers, peasants and soldiers. They are the hallmarks of the great victory of the proletarian revolution in literature and art and the fruits of victory won after smashing the numerous confrontation and sabotage activities of Liu Shao-ch'i, Lin Piao and company. The wealth of our Party is the wealth of the entire proletariat.

The revolutionary model plays warmly praise our great leader Chairman Mao, the great Chinese Communist Party, Chairman Mao's proletarian revolutionary line and the powerful waves of the revolutionary struggle of the people under the leadership of our Party in the past half a century. The revolutionary model plays are good teaching materials for conducting ideological and political education for the revolutionary people, and are ideological weapons for attacking imperialism, revisionism and the reaction.

Lin Piao's anti-Party clique bitterly hated the excellent situation on the literary and art front, and they slandered the great cultural revolution saying that "the present is not as good as the past." They yearned after the literary and art trash of the bourgeoisie prior to the great cultural revolution, mentioned and discussed as related things the bourgeois renaissance movement and the great proletarian cultural revolution with an ulterior object in view, and spared no effort in advocating the culture of the slave-owners in ancient Greece.

Today, there are people who even openly put poisonous weeds on the stage. The Shansi opera "San Shang T'ao Feng" is a big poisonous weed for reversing the verdict on the renegade, hidden traitor and scab Liu Shao-ch'i. However, the great fruits of the great proletarian cultural revolution cannot be negated.

The emergence of "San Shang T'ao Feng" has aptly educated by negative example the broad masses one step further. In the entire historical period of socialism, we must maintain a high degree of revolutionary vigilance from beginning to end. We must insist on carrying the struggle between restoration and counter-restoration on the literary and art front through to the end, so that socialist literature and art would continuously grow and progress through struggle.

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Vow To Be Promoters of Progress in Support of Revolutionary Newborn Things

by

Chin Chi-hua (金继华), squad leader

What kind of attitude does one hold toward revolutionary newborn things? Is it in support or in opposition of them? These questions have always been the touchstone for distinguishing between true or fake revolution. Revolutionaries are always passionate supporters of newborn things. Like all reactionaries in history, Lin Piao and company took on the stand of the reactionaries. They looked at the newborn things as thorns in their eyes or flesh, and they viciously cursed the newborn things that emerged in the great proletarian cultural revolution. They nonsensically said that the road of merging with the workers, peasants and soldiers taken by the educated young people was "labor through reform in disguise," in a vain attempt to negate the great fruits of the great proletarian cultural revolution and to attain their sinister goal of restoring capitalism. However, the newborn things of socialism cannot be toppled by curses, nor can the great fruits of the great proletarian cultural revolution be negated.

Such a socialist newborn thing as rustication of educated young people is the course of manifesting its infinite vitality as time passes. Thousands of revolutionary youth are growing sturdily to maturity and are striding forward along the golden road charted by our great leader Chairman Mao--"It is highly necessary for educated young people to go to the countryside to be re-educated by the poor and lower-middle peasants."

My elder brother Chin Hsün-hua is an outstanding representative of this vast army. He used to be a member of the standing committee of the Congress of Red Guards in a middle school in Shanghai. After he graduated from senior middle school, he and his classmates together thoroughly studied the teachings of Chairman Mao and decided to settle down in the countryside to make revolution. In 1969, he took the lead in going to Heilungkiang to join and settle in a production team. In a battle against an unusually heavy flood, he laid down his young life to save state property. What was the force that made him disregard his safety to save state property? What was the force that enabled him to quickly mature into a proletarian revolutionary fighter? In his letters to his family, he constantly said: "The poor and lower-middle peasants are our good teachers" and "the countryside is a good classroom for our training." Looking through the diary he kept when he was with the brigade

in the countryside, there sparkled between the lines the radiance of Marxism-Leninism and Mao Tse-tung's thought, and were recorded what the poor and lower-middle peasants diligently taught the educated young people. My elder brother's diary is a testimony of his having grown to maturity as a proletarian fighter, and a passionate poem singing the praises of such a socialist newborn thing as the rustication of educated youth. It is also an effective criticism of the reactionary fallacies advocated by Confucius and Mencius: "The student having completed his learning should apply himself to be an officer," "There is plowing; - even in that there is something want. So with learning; - emolument may be found in it," and so a merciless rebuff to Lin Piao's attack on such a revolutionary newborn thing as the rustication of educated youth.

Revolutionary newborn things are the products of the great proletarian cultural revolution, the great fruits of the triumph of Chairman Mao's revolutionary line over Lin Piao's counter-revolutionary revisionist line. The rustication of educated youth is one of the many newborn things. This newborn thing has been personally cultivated by our great leader Chairman Mao. It is related to the important question of whether or not there would be successors to the revolutionary cause of Marxism-Leninism started by the old generation of proletarian revolutionaries to insure that the Party cause will always progress along the Marxist line. No matter how Lin Piao and company might beat their chests and stamped their feet, their vicious attacks were of no avail. The revolutionary newborn things will grow stronger and to maturity under the guiding light of Mao Tse-tung's thought and with the passionate support of the broad masses of workers, peasants and soldiers.

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The Great Cultural Revolution Has Revived the Revolutionary Youth of the Old Cadres

by

Ku Chien-chi (顾建基), squad leader

For the sake of restoration, Lin Piao frantically negated the great proletarian cultural revolution, and viciously attacked and provoked the relationship between the cadres and the masses in a vain attempt to disrupt the unity and solidarity of the Party. We must expose his intrigues and plots.

Chairman Mao teaches us: "The fundamental contradiction which the great proletarian cultural revolution has to solve is the contradiction between the two classes--the proletariat and the bourgeoisie, and between the two roads--the socialist road and the capitalist road." He also said: "The old cadres had performed meritorious service in the past, but they cannot live on their past merits. They must properly steel and transform themselves in the great proletarian cultural revolution and perform new meritorious service. As far as the broad masses of cadres are concerned, the great proletarian cultural revolution is a course of education of far-reaching significance to

the opposition and prevention of revisionism. In this great revolution, the broad cadres, tempered and tested in the revolutionary mass movement, have heightened their awareness of class struggle, the two-line struggle and the continuation of revolution and are triumphantly marching forward along Chairman Mao's proletarian revolutionary line.

Prior to the great proletarian cultural revolution, my father was a Party committee secretary in a commune. Because he had not adequately studied the writings of Marx, Lenin and Chairman Mao, and had slackened the pace of transformation of his world outlook, he was in the mood of looking upon himself as a person distinguished by meritorious service under the situation of the victory of the revolution. He indulged himself more and more in bureaucratic practices and was gradually alienated from the masses. In the great cultural revolution, his faulty way of thinking was criticized by the revolutionary masses. After the masses criticized him and came to his assistance a number of times, he recalled the tragic scenes of how he was exploited, and maltreated when he was young and working as an apprentice for the capitalists. He recalled how the Party cultivated and educated him after he joined the revolution, and how he tempered himself and grew to maturity through the practice of revolutionary struggle. He recalled that after the nationwide victory, his feelings for the laboring people gradually waned. He realized the severeness of his mistakes, sincerely make self-examination and won the trust of the masses. From then on, there was a very big change in my father's spiritual outlook.

Afterward, the organs sent him to assume duty as secretary of a Party committee in another commune. Together with other leading comrades of the commune, he seriously studied the writings of Marx, Lenin and Chairman Mao and fiercely grasped class struggle. In the course of launching the mass movement for "learning from Tachai in agriculture," he frequently rose early in the morning and worked until dark. He went into the midst of brigades and production teams, and humbly listened to the criticisms and suggestions of the masses. During the busy season, he fought together with the commune members and the masses against heaven and earth to wrest a bumper harvest in agriculture without going home for several months in a stretch. Under the guidance of Chairman Mao's revolutionary line, the output in this commune went up year after year.

The change in my father is a result of the education and experience he received and gained through the great proletarian cultural revolution, and the enhancement of his consciousness in class struggle and the two line struggle. But for the great cultural revolution, the erroneous way of thinking like my father's would not have been corrected, and if it were allowed to develop, my father would have divorced from Chairman Mao's revolutionary line and changed from a cadre of the people into a lord of the people, and he would finally slip into the quagmire of revisionism. The example of how the great cultural revolution made an old cadre revive his revolutionary youth hit a blow on the heads of Lin Piao and company. The frantic barks of a poodle cannot obstruct the unity of the cadres and masses, and all the pests are bound to be swept onto the garbage heap of history.

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HSISHA ISLANDS

Thriving Scenes on China's Hsisha Islands

(NCNA-English Kwangchow, April 12, 1974)

flying the five-star national flag, china's sacred territory of hsisha islands presents thriving scenes. fishermen are busy at sea. armymen and people are deepening the criticism of lin piao and confucius and working together enthusiastically to build up the islands.

on shanhu island

an atmosphere of triumph prevails on shanhu island which was once illegally occupied by the south vietnamese saigon authorities and has now come back to the embrace of the motherland.

an art troupe came to this small island from the mainland and performed for the armymen and civilians one evening. among its members was an aged musician, chen wen-chung of kwangtung province, who had worked on a fishing boat operating in the area between the hsisha and nansha islands 30 years ago. he often came to shanhu island and the nearby kanchuan island at that time. his re-visit to shanhu island evoked memories of his miserable days in the old society. deeply moved when contrasting past sufferings with the happiness of the chinese labouring people in the new society, he poured forth his feeling in a song solo at the performance.

fishermen out at sea also came to see the performance. many of them are familiar with every island of the hsisha islands which they and their forefathers have sweated to develop. pointing to a tall coconut tree near the performance ground, the veteran fisherman chang pan-chou from hainan island said: "the hsisha islands have been chinese territory since ancient times. this coconut tree was planted by our forefathers. there used to be three such trees here and we often came to take a rest under them. two of them were destroyed by the typhoon and the troops of the saigon authorities. that well close to the tree was dug by my grandfather and the fishermen of his time. we often fetched fresh water from the well. it is heart-warming to see these things."

the performance ended late at night. the heroic armymen and people who had distinguished themselves in defending the island were grateful for the concern shown them by the people of the motherland. they pledged to make new contributions in defending and building the hsisha islands.

militant life

shortly after the battle of self-defence ended, the armymen stationed on kanchuan, chinyin and shanhu islands started reconstruction. they cleared the islands and pitched tents among bushes. some fighters laid out with pebbles eight big chinese characters on the ground before their tents, saying: "living on the south china sea, we cherish peking in our hearts." this expressed their boundless love for every inch of the motherland's territory.

armed with mao tsetung thought, the fighters were full of revolutionary enthusiasm in the hard struggle of construction. in the evening, they sat around oil lamps to study marxist-leninist classics, including chairman mao's writings, and write articles criticizing the precept "restrain oneself and return to the rites" spread by lin piao and confucius.

naval boats, which distinguished themselves in the battle of self-defence, are patrolling between the islands. they are also responsible for protecting fishermen and transporting fresh water, food and other daily supplies for armymen and civilians on the islands. when the naval boats arrive, cheering islanders always vie with each other to help with unloading. this gives expression to the militant unity of the navymen, armymen and fishermen.

fishing develops

the area around the hsisha islands is a fine fishing ground, rich in various kinds of fish, green turtles, shells and sea cucumbers. the advent of the spring fishing season gives rise to a bustle on yunghsing island, the seat of the revolutionary committee of the hsisha, chungsha and nansha islands. fishing boats are in busy operation. workers of the purchasing centre are busy classifying, processing and transporting fish and sea cucumbers just delivered by fishermen. the centre purchased 150 tons of fish last year. stimulated by the struggle to criticize lin piao and confucius, fishing has taken on a new look. bigger catches than last year's are expected.

NEW RAILROAD STATIONS

South China's Largest Railway Station Completed

(NCNA-English Kwangchow, April 12, 1974)

south china's largest railway station, the kwangchow railway passenger station, went into use on april 10.

completion of the new station is an outstanding achievement of the workers and technicians who grasped revolution and promoted production in stepping up the construction during the movement to criticize lin piao and confucius.

an important traffic centre in this part of the country, kwangchow is the juncture of the peking-kwangchow, kwangchow-shumchun and kwangchow-sanshui railway lines and a terminal for foreign visitors, overseas chinese and compatriots from hongkong and macao who come to attend the china export commodities fair. this new station serves domestic transit and friendly contacts between the people of china and other countries, as well as china's foreign trade.

situated near the new building of the export commodities fair beside liuhua lake in kwangchow city, the station covers a total floor space of some 40,000 square metres, seven times the size of the old kwangchow station. the main structure of the new station, four-storey high in the centre, has eighteen passenger lounges and special waiting rooms with a combined seating capacity of 10,000. the station is furnished with eleven tracks, four platforms and as many underground passages, and equipped with many up-to-date facilities which ensure greater efficiency and safe runs on time. the facilities were designed for the convenience of passengers.

the workers, cadres and technical personnel who took part in building the new railway station roundly criticized the slavish comprador philosophy, the theory of "going at a snail's pace" and other revisionist trash advocated by liu shao-chi and lin piao, and heightened their consciousness of carrying out chairman mao's revolutionary line. since the beginning of the movement to criticize lin piao and confucius, the mass criticism of lin piao's reactionary programme "restrain oneself and return to the rites" sparked still greater socialist enthusiasm among the building workers. to hit back at the lin piao anti-party clique, they surmounted all difficulties. speeded up the construction and ensured good quality of work in the revolutionary spirit of daring to think and act, self-reliance and hard struggle.

ACHIEVEMENTS IN INDUSTRY AND TRANSPORT

Tientsin Tops First Quarter Plans for Industry and Transport

(NCNA-English Tientsin, April 13, 1974)

north china's tientsin overfulfilled the state plans for industry and transport in the first quarter of this year. gross industrial output was 8.8 per cent above the same 1973 period, hitting an all-time high.

the achievements were due to the workers' creative energies in grasping revolution and promoting production in the current movement to criticize lin piao and confucius.

compared with the same 1973 period, output of crude oil, sulphuric acid, rubber tyres, metallurgical and hoisting equipment, motor vehicles, radio sets, synthetic detergents and wrist watches went up 20 to 120 per cent. quality improved, and production cost fell. the volume of goods handled by tientsin harbour and by railway and motor road also rose.

since the start of the movement to criticize lin piao and confucius, tientsin workers held many meetings and wrote thousands of articles censuring lin piao's crimes in following the confucian precept "restrain oneself and return to the rites" and in attempting to restore capitalism in china. revolutionary mass criticism heightened the workers' consciousness of the struggle between the two classes and the two lines and strengthened their determination to speed up socialist construction. the workers warmly praised the great achievements in tientsin's industry and transport during the cultural revolution and used these to rebuff the vicious attacks on the cultural revolution by lin piao and other class enemies. people pointed to the fact that the city's total industrial output value in 1973 was 2.3 times that in 1965, the year before the cultural revolution began.

the workers of the tientsin cold rolling strip steel plant during the cultural revolution criticized liu shao-chi's revisionist line that had held back the production and they hit hard at sabotage by the class enemies. this gave impetus to revolution and production. output of rolled steel in 1973 was five times that in 1965. varieties increased and quality improved. at criticism meetings, the workers said with pride: "our plant's experience shows that the great proletarian cultural revolution is absolutely necessary and most timely. it is fine exclamation" to consolidate and develop the gains in the cultural revolution, the workers redoubled their efforts in

grasping revolution and promoting production. the plant fulfilled its january-march quotas 21 days ahead of schedule. output was 30 per cent higher than in the corresponding 1973 period.

tientsin's workers, cadres and technicians bitterly condemned lin piao's theory of innate genius, the theoretical basis for his reactionary programme "restrain oneself and return to the rites". keeping to the principle of "practice first", they launched a mass technical innovations campaign to tap production potentials. at least 550 technical innovations were made in the machine-building and textile industries in the first three months of this year to raise efficiency, improve quality and cut the consumption of raw materials.

an open-hearth furnace at the tientsin no.1 steel plant turned out 513 heats of steel between two overhauls, setting a new record.

after criticizing the revisionist line in running factories, workers at the tientsin sports shoes factory turned out dozens of shoe-making machines. as a result, production rose by a big margin. total output value in 1973 was six times that in 1965. now the factory makes 300 styles and specifications of sports shoes as against three before the cultural revolution. quality is up to advanced standard. the factory topped its first quarterly state plan. output value was 32 per cent and output 52 per cent more than in the same period of last year.

INDUSTRIAL OUTPUT

Criticism of Lin Piao, Confucius Promotes Industry in Shanghai

(NCNA-English Shanghai, April 13, 1974)

shanghai's gross industrial output rose every month in the first quarter of this year and registered a 7.8 per cent increase over the corresponding 1973 period, topping the state plan and hitting an all-time high.

the workers of china's biggest industrial city made these production achievements during the movement initiated and led by the great leader chairman mao to criticize lin piao and confucius.

gross industrial output last year was double the figure for 1965, the year before the great proletarian cultural revolution began.

output of many products rose by big margins in this year's first quarter. big tractors increased by 54.5 per cent, motor vehicles 46.8 per cent, equipment for big forging and pressing jobs and petroleum and metallurgical equipment 30 to 50 per cent, steam-turbo generators 120

per cent, nitrogen fertilizer 10.3 per cent, and strong, low-toxic insecticides 210 per cent. the textile industry has added more than 4,300 varieties with a fairly big increase in major products.

workers of the metallurgical industry have turned out more rolled steel needed by the state. output of high-speed tool steel, clad steel for farm implements and medium plates increased by 22 to 68 per cent. four hundred and eightyone varieties of steel and rolled steel were added. quality of most products has been improving, and consumption of fuel has been lowered.

the first quarter's freight volume handled by the port and railway and the volume of urban transportation were higher than in the corresponding 1973 period, setting a new record.

new products and material have been made and new technology adopted in shanghai since the beginning of this year. the city has trial-produced compressors with oilless lubrication, binary channel cine-projectors, microwave sampling oscilloscopes, new antibiotics and large-scale integrated circuits. electronics technology, specialized high-efficient machine tools and automatic and semi-automatic streamlined system are in wide use in some departments. the mechanization of loading and unloading, packing and building has been stepped up. motor vehicle, tractor and electronic element plants have made technical innovations.

taking the party's basic line as the key link, the shanghai workers in the current movement to criticize lin piao and confucius have studied works by marx, engels, lenin and stalin and by chairman mao, the directives of chairman mao on the criticism of lin piao and confucius and the relevant documents assigned by the party central committee. mass criticism meetings are being held in workshops and at docks and worksites to criticize lin piao for plotting to restore capitalism through the confucian precept "restrain oneself and return to the rites", to criticize the ultra-right essence of his revisionist line and the reactionary doctrines of confucius and mencius. this arouses the initiative of the workers for socialism. "since lin piao worked for retrogression, we will march forward in big strides; since lin piao plotted to restore capitalism, we will go all out to build socialism," say workers in factories and on docks along the whangpoo river. with deep hatred for lin piao and company, the workers are determined to take concrete actions to defend and carry forward the tremendous achievements of the cultural revolution.

steel workers have worked with revolutionary self-reliance to turn out more. the shanghai no. 5 steel plant worked out remote control methods to pour molten steel and uses a vibrator for charging and adopted three other

innovations. the charging capacity of electric furnaces was raised. the plant produced 11 per cent more steel in the first quarter than in the same 1973 period. the shanghai no. 2 steel plant made a technical transformation to raise blooming capacity by more than 30 per cent by the coordinated efforts of steel workers, builders and assembly workers, who expanded the workshop, removed three sets of old rolling mills and installed two new rolling mills in just 38 days. the shanghai shaped steel tube plant has since 1966 turned out over 1,600 kinds of new products, 11 times the number for 1965. they also added 76 new varieties in the first three months of this year, double the figure for the corresponding 1973 period.

shanghai textile workers overfulfilled the state plans in the first quarter of this year. workers of the number 17, number 30 and number 31 cotton mills tried in every way to tap the potential and improve the utility rate of equipment and turned out more new high-quality products so as to build socialism faster.

the shanghai workers criticized the doctrine of trailing behind at a snail's pace and the slavish comprador philosophy. this heightened their determination to keep to the principle of independence and self-reliance.

local shipbuilders joined seamen in criticizing such revisionist absurdities peddled by liu shao-chi and other political swindlers as "building ships is not as good as buying them and buying ships is not as good as chartering them". the workers are more determined than ever to build more ships for the country. shanghai shipyard workers have made 105 major technical innovations since the beginning of this year. the shipyard's total output value for the first quarter was 28.3 per cent more than for the same 1973 period. the increase for the city's shipbuilding industry as a whole was 16.6 per cent.

inspired and militant, cadres in industry and communications joined the masses in criticizing lin piao and confucius, keeping to the great principle of "grasp revolution, promote production and other work and preparedness against war". they relied on the masses more consciously and paid greater attention to the workers' proposals.

the chloromycin workshop of the shanghai number four pharmaceutical works planned to stop work during the first quarter to extend the floor space and install new equipment. the workers, however, proposed in a big-character poster that production could continue by relying on the initiative of the masses. the factory leadership accepted the proposal. continuing work in a makeshift shed, the workers produced large quantities of this drug while finishing the technical transformation on schedule.

COAL OUTPUT

Criticism of Lin Piao, Confucius Promotes Production in North China Coalfield

(NCNA-English Shihchiachuang, April 12, 1974)

the kailuan coal mines, the biggest in north china, overfulfilled the state quotas for the first quarter of this year under the impetus of the movement to criticize lin piao and confucius. coal output rose 13.8 per cent compared with the same 1973 period, setting a new record.

production has gone up by a big margin during the great proletarian cultural revolution. output of raw coal in 1973 was 64 per cent higher than that in 1965, the year before the cultural revolution began, and output of dressed coal more than doubled.

the mines were controlled by foreign imperialists and chinese reactionaries for 70 years before liberation, and the miners then were oppressed and exploited. they are criticizing lin piao for his plots to drag china back to the dark old society through the confucian precept "restrain oneself and return to the rites".

"since we love socialism, we will redouble our efforts to build it; since we hate lin piao, we should by concrete actions condemn his crimes in trying to restore capitalism," they said.

wu hsu-chih, an old miner at the tangchiachuang mine, lost his wife and four children in the old society because of poverty. he and eight other miners, who had suffered greatly, in their spare time spread among the workers the directives by the party central committee and chairman mao on criticizing lin piao and confucius. the old miners related the history of their own lives to denounce lin piao's crimes in working for retrogression and restoration. the tangchiachuang mine met its first quarter's plan ten days ahead of time this year despite unfavourable geological conditions in some major extraction areas. coal output increased by 27.8 per cent than the same 1973 period.

the workers used the tremendous changes in the mines after liberation to criticize the reactionary idealist view of history that "the highest are the wise and the lowest are the stupid" preached by lin piao and confucius and see more clearly their own strength. the machiakou mine was closed down by imperialists back in 1936. but the miners put this once "worked-out mine" into production again after liberation in just three years. they improved the mine during the period for the fourth five-year plan and fulfilled the target of the plan two years in advance.

coal output last year was double the designed capacity. the workers said: "we run the mines, and do our share to create social wealth. but lin piao slandered us as those who 'think only about how to get rice, oil, salt, sauce, vinegar and firewood'. this is sheer nonsense. the changes in our mines give lin piao the lie."

the criticism of confucius' reactionary fallacy "the highest are the wise and the lowest are the stupid" enabled miners in a work face in the tangshan mine to give full scope to their creative skill. they improved the haulage system, raised the efficiency of the machines and chalked up a monthly national record of 81,000 tons for the work face of medium-thick coal seams in march.

leading members of the party committee at all levels often work alongside miners and guide them in criticizing lin piao and confucius. 1,700 cadres in the kailuan mines, including 41 standing committee members of the party committees go down the pits to take part in production and join the miners in study and revolutionary mass criticism. a deputy party secretary analysed the unfavourable geological conditions of an extraction area with the miners and they worked out methods to increase output.

DESERT CONTROL

North China Forestry Plantation Battles Against Desert

(NCNA-English Huhehot, April 13, 1974)

persistence
by multi-national workers of a state forestry plantation in the inner mongolian autonomous region has recovered land from the desert for farming and animal husbandry.

tree-belts have brought 13,300 hectares of sand dunes under control, and two thirds of the land is now either farms or grazing grounds. the area's unit grain yield in 1973 was 50 per cent more than that of 1965, the year before the cultural revolution began. sheep and cattle have increased by an annual average of 11 per cent since 1970.

the horo state forestry farm was set up in 1958 in

the ezen horo banner, northern part of the maowusu desert. it has helped this area inhabited by minority nationalities to develop a socialist economy. large tracts of farmland and grazing grounds were destroyed before liberation by sandstorms and sand dunes that shifted from the maowusu desert.

the great proletarian cultural revolution gave an impetus to the work. the party branch of the forestry farm led the staff in studying chairman mao's teachings on the mass line and investigation and study, and invited cadres and members of communes in the area to talk over how to use and improve the desert. the party branch selected a 67-hectare tract and began to grow aspens, willows and pagoda trees. after a period, most of the trees were covered with sand, but some throve. the cadres and workers of the forestry farm summed up this experience and adopted a method to grow sand willows and sand wormwoods, shrubs and grass, which protected the trees. many windbreaks have taken root. this controlled 667 hectares of sand dunes and protected 1,300 hectares of farmland and grazing grounds for eight nearby production teams.

the success inspired the farm's workers and the local people. the forestry farm then selected four more tracts to grow trees. local communes helped out with manpower and animals. the farm achieved a tree survival rate of over 90 per cent.

many production teams near the farm adopted its methods and launched a mass tree-growing drive. the farm sent workers to train technicians and provide good seed. in the past few years, local communes have grown 7,300 hectares to trees, and the state farm has 2,660 hectares of trees.

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* FOREIGN RELATIONS *
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CHINA AND ALBANIA

Albanian Communications Delegation Arrives in Peking

(NCNA-English Peking, April 13, 1974)

an albanian communications delegation led by liambi leka, vice-minister of communications, arrived here by air today to attend the tenth meeting of the administrative council of the sino-albanian joint stock shipping company.

the albanian delegation was greeted at the airport by chinese vice-minister of communications yu mei and leading members of departments concerned han li-ping, chen meng-chi, hsu san-jung and tung hung-en.

theohar fundo, commercial counsellor of the albanian embassy here, was present.

CHINA AND AUSTRALIA

Delegation of Australian Institute of International Affairs Leaves Peking for Visit to Southern China

(NCNA-English Peking, April 13, 1974)

a delegation of the australian institute of foreign affairs led by victor prescott left peking today for a visit to southern china on its way home.

the delegation arrived here on april 8 for a friendly visit to china at the invitation of the chinese people's institute of foreign affairs. ko po-nien, vice-president of the host institute, met the australian guests and entertained them at banquet. the guests visited factories and schools in peking and toured scenic spots and places of historical interest.

CHINA AND CAMBODIA

Samdech and Madame Sihanouk Leave Peking for Korea

(NCNA-English Peking, April 12, 1974)

samdech norodom sihanouk, head of state and chairman of the national united front of cambodia, and madame sihanouk left here by special train yesterday afternoon for a friendly visit to the democratic people's republic of korea.

they were seen off at the railway station by samdech penn nouth, chairman of the political bureau of the n.u.f.c. central committee and prime minister of the royal government of national union of cambodia, and madame penn nouth. khieu samphan, deputy prime minister of the r.g.n.u.c., and ieng sary, special adviser to the office of the deputy prime minister.

present were premier chou en-lai, vice-foreign minister han nien-lung and his wife wang chen and vice-minister of communications kuo lu.

korean ambassador to china hyun jun keuk and his wife were also present.

chinese ambassador to cambodia kang mao-chao and his wife yang ling accompanied samdech and madame sihanouk to the border city of tantung.

korean vice-minister of foreign affairs li song hi, who had come specially to peking to accompany samdech and madame sihanouk to korea, left by the same train.

CHINA AND DENMARK

Peking Reception in Honor of Danish National Men's and Women's Gymnastics Team

(NCNA-English Peking, April 12, 1974)

the gymnastics association of the people's republic of china gave a reception here this evening in honour of the danish national men's and women's gymnastics team which is on a friendly visit to china. leader of the team is niels peter nielsen and deputy leader is inge peters.

present at the reception were pai ping, a leading member of the chinese gymnastics association, wang to, a leading member of the international liaison department of the all-china sports federation, and chinese gymnastics coaches and gymnasts.

among the guests were danish ambassador to china j.a.w. paludan and diplomatic officials of the embassy.

pai ping, team leader niels peter nielsen and ambassador paludan spoke at the reception in an atmosphere of friendship. they wished that the friendship between the people and sportsmen of china and denmark would be consolidated and developed. danish and chinese gymnasts sang danish and chinese songs at the reception and were warmly applauded.

the danish team arrived in peking by air yesterday.

CHINA AND FINLAND

Finnish Ambassador to China Leaves for Home

(NCNA-English Peking, April 13, 1974)

Ambassador to China Veli Helenius of the Republic of of Finland left his post for home today.

CHINA AND JAPAN

Liao Cheng-chih, Chang Hsiang-shan Meet and Fete Hideji Kawasaki

(NCNA-English Peking, April 13, 1974)

liao cheng-chih, president of the china-japan friendship association, and chang hsiang-shan, vice-president of the association, met and gave a banquet here this evening in honour of hideji kawasaki, former diet member of the liberal democratic party of japan and chairman of the exchange association of world youth and juniors, and his assistants hiroshi shiga and ichizo takahata. they had a friendly conversation.

present were wang hsiao-yun, sun ping-hua, yueh tai-heng and chia hsueh-chien.

hideji kawasaki and his party arrived in peking yesterday for a visit at the invitation of the china-japan friendship association.

MALAYSIA

Imperialist Plunder of Third World Denounced in Malaysia and Singapore

(NCNA-English Peking, April 12, 1974)

denunciations of imperialism for its plunder, exploitation and control of third world nations were published recently by malaysian and singapore newspapers. the comments were made in relation to the present special session of the united nations general assembly on the problems of raw materials and development.

the april 10 "malayan thung pau daily news" of kuala lumpur says in a commentary that the present session of the u.n. general assembly marks "another reasonable and powerful step taken by the third world, immediately following the petroleum war, to rid of big powers' economic control over them."

the april 8 "nanyang siang pau" of kuala lumpur points out in a commentary that developing countries exporting raw materials have never been treated fairly by the developed countries. "the decline in raw material prices has dealt a disastrous blow at the developing countries' national economies and their people's livelihood." "the people's standard of living in not a few developing countries is going from bad to worse under this blow", and "the gulf of inequality between the poor and rich nations is daily growing wider."

yesterday's "sin chew jit poh" of singapore says in a commentary that the importance of the present special session of the u.n. general assembly "obviously surpasses any comparable session in the past."

the paper says, "the present world economic order, built by the western industrially developed countries, has been centred on their own interests for centuries. these countries naturally are unwilling to see it being weakened or discarded. the developing countries are demanding a new order and the western industrially developed countries want the old order maintained. the contradiction between them is antagonistic but this is unavoidable."

the commentary says that "with the arab countries' successful use of the oil strategy, the third world, and particularly the raw material exporting nations, obviously enjoy greater prestige", "the third world has found that the raw materials in its hands is an effective weapon". the commentary calls on the third world countries to strengthen unity so as to strive for the building of new, more reasonable and equitable world-wide economic relations.

CHINA AND NEPAL

Nepalese Youth Delegation Leaves Peking

(NCNA-English Peking, April 13, 1974)

the five-member youth delegation from nepal left peking yesterday to visit other parts of china.

the delegation arrived in peking on april 8 at the invitation of the chinese people's association for friendship with foreign countries.

while in peking, the nepalese guests visited a people's commune on the outskirts, tsinghua university and a cotton mill, and had discussions with the peking municipal committee of the chinese communist youth league.

CHINA AND NEW ZEALAND

Peking Banquet in Honor of Delegation of Royal Society of New Zealand

(NCNA-English Peking, April 12, 1974)

wu yu-hsun, vice-president of the chinese academy of sciences, gave a banquet here this evening in honour of dr. richard wright willett, leader of the delegation of the royal society of new zealand and president of the society, and members of the delegation prof. george alexander knox, dr. edward george bollard, prof. kenneth brailey cumberland and prof. albert william liley.

present were leading members of chinese departments concerned and chinese scientists, including yueh chih-chien, lin chiao-chih, wu fan-wu, pan chun, chang wen-yu, wang shu-sen and tsui cheng.

among the guests were w.b. harland, new zealand ambassador to china, and mrs. harland, and diplomatic officials of the new zealand embassy here.

the delegation arrived in peking on april 10 for a friendly visit to china upon invitation.

CHINA AND PAKISTAN

Pakistan National Defense College Delegation Leaves Peking for Home

(NCNA-English Peking, April 13, 1974)

the delegation of the national defence college of pakistan with commodore s.s.h. ruzvi as leader and brigadier a. jamal khan as deputy leader wound up its visit to china and left peking for home by air this evening.

on the occasion of the delegation's visit to china, pakistan ambassador to china m.a. alvie gave a dinner yesterday evening. among those present were chang tsai-chien, deputy chief of general staff of the chinese people's liberation army, and leading members of departments concerned shih hsia, yin tso-chen, hu peng-fei and chang chung. proposing toasts at the dinner, commodore ruzvi, ambassador alvie and deputy chief of general staff chang tsai-chien expressed the hope that the friendship between the pakistan and chinese people and armed forces be constantly strengthened in their struggle against imperialism, expansionism and hegemonism. a pakistan friend on the delegation recited a long poem he had written during his visit to china. the poem praises pakistan-china friendship and describes his impressions of china.

during their stay in peking and shanghai, the pakistan friends visited p.l.a. units, factories, a people's commune and the shanghai industrial exhibition, and toured the palace museum and the great wall. wherever they went, they were accorded a warm welcome.

CHINA AND SOVIET UNION

Soviet Revisionism Is One of Biggest Plunderers of Third World Raw Materials

(NCNA-English Peking, April 13, 1974)

the soviet revisionist social-imperialists have always regarded the third world as their dumping ground and raw materials supply base. like the u.s. imperialists, the soviet revisionists have become the biggest plunderer and exploiter of the third world.

for many years, through economic and military "aid", the soviet revisionists have dumped large quantities of out-moded machinery and sub-standard weapons on the third world, vigorously carried out penetration and expansion there and plundered large quantities of its important resources. they ruthlessly exploit the third world countries by carrying on an exchange of unequal values -- "machinery

in exchange of raw materials" and "munitions in exchange of raw materials". data published by the soviet magazine "vneshnyaia torgovlia" show that the prices of some soviet commodities exported to egypt are 13 per cent higher than or even more than double those exported to west germany. soviet machinery, equipment and other commodities exported to india are generally 20 to 30 per cent dearer, sometimes even treble the prices at the international market. it was disclosed that during the middle-east war of last october, the soviet revisionists had doubled the prices of their arms to the arab states and demanded payment in cash or low-priced oil. on the other hand they pressed down the prices of many raw materials and commodities imported from asian, african and latin american countries to below the international market prices. iranian papers revealed that the price of natural gas the soviet union paid to iran was only a quarter of the price by which it sold to europe. the prices of raw materials it imported from india is 20 to 30 per cent lower than those at the international market. by means of such an exchange of unequal values in their trade with the third world, the soviet revisionists have maintained a surplus over a long period of time whereas the trade deficits and debts of the asian, african and latin american countries kept mounting.

in this way, the soviet revisionists have in recent years plundered ever larger quantities of strategic raw materials and farm produce from the third world countries. statistics show that minerals imported by the soviet revisionists in 1969 from asian, african and latin american countries made up 65.6 per cent of all imported minerals; and farm produce made up 55 per cent of all farm produce imported in the same year. in 1972, the imports of 15 kinds of farm produce and raw materials for light industry from asia, africa and latin america reached 74.2 per cent of the total imports of the same kinds of farm produce and raw materials. from 1960 to 1971, the soviet revisionists plundered 6,700 million u.s. dollars worth of cotton fibres, natural rubber, non-ferrous metals and food from asia, africa and latin america. the soviet revisionists announced that the amount of raw materials to be imported from the third world will increase considerably in the future. imports of ores of non-ferrous metals and fine ores will increase from 75,000 tons in 1963 to 900,000 tons in 1975, cocoa from 54,000 to 150,000 tons, coffee from 29,000 to 65,000 tons, and wool from 20,000 to 90,000 tons. it is estimated that imports of mid-east oil will increase gradually.

facts show that the economic and military "aid" of the soviet revisionists is synonymous with exploitation and plunder. even the soviet revisionist clique itself had to admit: "we have never sold commodities at a loss to asian, near-east or any other countries." "the income in foreign currency from repaid loans to the developing countries increase yearly, which constitutes a major contribution to the balance of soviet international revenue and expenditure."

to step up its contention with u.s. imperialism for spheres of influence and its aggression, expansion and plunder against the third world countries, the soviet revisionists have concocted various fallacies to justify their imperialist plunder:

one, the theory of "international division of labour". the soviet revisionists babbled that "the soviet union supplies sets of equipment, machinery, spare parts and materials of all kinds, while the developing countries provide the soviet union with commodities it is interested in", and that "the soviet union and many developing countries are willing to make use of the advantage of the 'international division of labour' on the basis of mutual benefit". this "international division of labour" is in fact a neo-colonialist policy of plunder: "soviet industry and asian, african and latin american agriculture" or "soviet industry with asia, africa and latin america as accessory factories". such a policy aims at bringing the developing countries of asia, africa and latin america into the orbit of the soviet revisionist sphere of influence after the pattern of east european countries and mongolia, reducing them into bases of raw materials and markets.

two, the theory of "limited sovereignty over resources". the soviet revisionists declared that "the sovereignty over the natural resources is depending to a great extent upon the capability of utilizing these resources by the industry of the developing countries." in other words, countries with greater industrial capability of utilizing resources enjoy greater sovereignty over their natural resources and those with smaller industrial capability have less sovereignty. according to this imperialist logic, the third world countries still industrially backward cannot exercise sovereignty over their natural resources, whereas the industrially developed soviet revisionist social-imperialists could plunder the resources of others and encroach upon their sovereignty at will. this is entirely an extension and amplification of the theory of "limited sovereignty" which the soviet revisionists apply to some east european countries.

three, the theory of "international property". the soviet revisionists babbled that "although arab oil -- in form -- is the property of the arabs, actually it is international property. it is a substance connected with the life of the modern world and its industries." this is an out-and-out imperialist argument, an absurd pretext concocted by the soviet revisionists to plunder middle-east oil. it wholly denies the sovereignty of the arab countries over their natural resources.

by its vicious words and deeds, the soviet revisionist clique has revealed what it vaunted as "disinterested assistance" and "equality and mutual benefit" to be sheer lies. just as a third world country has pointed out, soviet revisionist social-imperialism is not a "friend", but a "more dangerous enemy", of the asian, african and latin american peoples.

CHINA AND THAILAND

Leader of Thai Basketball Teams Gives Banquet in Peking

(NCNA-English Peking, April 13, 1974)

anu romayanon, leader of the thai men's and women's basketball teams, gave a banquet here this evening as a token of gratitude for the friendly reception shown to the visiting teams.

among the guests were chuang tse-tung, leading member of the all-china sports federation, mou tso-yun, leading member of the chinese basketball association, and coaches and players of chinese men's and women's basketball teams.

speaking at the banquet, both anu romayanon and mou tso-yun wished that the friendship between the people and sportsmen of the two countries be enhanced and sports exchanges between the two countries be increased constantly.

souvenirs were exchanged at the banquet in a warm and friendly atmosphere.

CHINA AND UNITED NATIONS

Teng Hsiao-ping, Chiao Kuan-hua Meet Nepalese, Zambian Ministers

(NCNA-English United Nations, April 12, 1974)

vice-premier teng hsiao-ping, chairman of the delegation of the people's republic of china to the special session of the united nations general assembly, together with vice-foreign minister chiao kuan-hua, vice-chairman of the delegation, met on separate occasions this morning nepalese minister of foreign affairs and finance gyanendra bahadur karki and zambian foreign minister vernon johnson mwaanga, and had friendly talks with them.

Huang Hua Gives Reception for Teng Hsiao-ping, Chiao Kuan-hua

(NCNA-English United Nations, April 12, 1974)

huang hua, permanent representative of the people's republic of china to the united nations and vice-chairman of the chinese delegation to the special session of the u.n. general assembly, gave a reception this evening in honour of vice-premier of the state council teng hsiao-ping, chairman, and vice-foreign minister chiao kuan-hua, vice-chairman, of the chinese delegation.

among those guests present at the reception were foreign ministers and other ministers, leaders of delegations and representatives to the special u.n. general assembly session from over 90 countries. among them were foreign ministers and other ministers from albania, colombia, congo, costa rica, democratic yemen, gabon, gambia, indonesia, iran, iraq, lebanon, lesotho, madagascar, mali, mauritania, nepal, qatar, romania, saudi arabia, sierra leone, somalia, swaziland, trinidad and tobago, tunisia, uganda, the united arab emirates, the united kingdom, tanzania; upper volta, the arabic republic of yemen and zaire.

also present at the reception were representatives from afghanistan, australia, austria, bhutan, brazil, bulgaria, burma, burundi, the byelorussian soviet socialist republic, cameroon, canada, chad, cuba, ecuador, fiji, france, the democratic republic of germany, the federal republic of germany, ghana, guyana, honduras, hungary, iceland, india, ireland, italy, jamaica, japan, jordan, kuwait, laos, libya, malaysia, malta, mauritius, mexico, mongolia, morocco, the netherlands, new zealand, oman, peru, the philippines, poland, senegal, singapore, sri lanka, sudan, sweden, syria, thailand, the ukrainian soviet socialist republic, the soviet union, the united states, venezuela, yugoslavia and zambia.

also present were the permanent observer of the democratic people's republic of korea and the permanent observer of switzerland to the u.n.

also present were leopoldo benites, chairman of the current session of the u.n. general assembly; kurt waldheim, secretary-general, and tang ming-chao, under secretary-general, of the u.n. as well as other high u.n. officials.

the reception proceeded in a friendly atmosphere. chairman of the delegation teng hsiao-ping and vice-chairmen chiao kuan-hua and huang hua warmly shook hands with the guests and had friendly conversations with them.

CHINA AND WEST GERMANY

Youth Council Delegation of German Federal Republic Feted in Peking

(NCNA-English Peking, April 13, 1974)

li en-chiu, vice-president of the chinese people's association for friendship with foreign countries, gave a banquet here this evening in honour of the youth council delegation of the federal republic of germany led by walter haas, president of the council.

marianne lapper, cultural counsellor of the embassy of the federal republic of germany here, attended.

present were leading members of departments concerned chu liang and keng shih-chung, and representatives of youth of the chinese capital.

the youth council delegation arrived in peking yesterday for a visit to china at the invitation of the chinese people's association for friendship with foreign countries.

CHINA AND YEMEN (ARY)

Public Health Delegation from Arab Republic of Yemen Arrives in Peking

(NCNA-English Peking, April 13, 1974)

a public health delegation from the arab republic of yemen led by mohamed k. al-aghbari, adviser to prime minister hassan maky, arrived here by air this afternoon for a friendly visit to china at the invitation of the chinese ministry of public health.

among those present at the airport to meet the delegation were liu hsiang-ping and huang shu-tse, minister and vice-minister of public health, and leading members of departments concerned wang kang-chiu, ouyang ching, hsueh kung-cho, lin wei, chang chao-sheng and li chia-hui.

abdo othman mohamed, ambassador of the yemen arab republic to china, alawi abdul-rahman assakaff, ambassador of the people's democratic republic of yemen to china, and diplomatic officials of the two embassies in peking were also present.

CHINA AND YUGOSLAVIA

Chinese Unearthed Relics Exhibition Delegation Returns Home

(NCNA-English Peking, April 12, 1974)

the chinese unearthed relics exhibition delegation led by wu chung-chao, curator of the palace museum, returned here by air yesterday after attending the opening ceremony of the unearthed relics exhibition of the people's republic of china in belgrade, yugoslavia.

greeting the delegation at the airport were wang yeh-chiu, director of the state administrative bureau of museums and archaeological data, and leading members of departments concerned tien keng and hsiao teh. on hand were also yugoslav ambassador to china milojko drulovic and counsellor of the yugoslav embassy here ilija djukic.

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****
* NATIONAL *
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PHILOSOPHER HAN FEI AND CH'IN SHIH HUANG

Han Fei--the Thinker Opposed to the Restoration of Slave-Owning Aristocracy

by

Tung Nan-ya (董南雅)
Chungshan University

(Peking Kuang-ming Jih-pao, April 11, 1974)

Han Fei (approximately 280 to 233 B.C.) was born of an aristocratic family in the State of Han. He once studied under Philosopher Hsün and inherited the positive part of the thought of that philosopher. He also developed a theory that embodied a generalization of the views of the Legalists living before him and wrote the 55 essays in the Works of Philosopher Han Fei. In these writings, Han Fei systematically elucidated the thought of the Legalist school and sternly criticized the thought of the Confucian school. Han Fei was an outstanding representative of the Legalists in the latter part of the period of Warring States. He was a thinker who firmly upheld the interests of the newly emerging landlord class and violently opposed the restoration of slave-owning aristocracy.

I

Toward the end of the period of Spring and Autumn Annals and at the beginning of the period of Warring States, in various feudal states on the Central Plain of China, the struggle of the slaves against the slave-owners and of the common people against the aristocracy had made the great historical current of major social upheaval roll forward. After contesting strength again and again with the slave-owning aristocracy, the newly emerging landlord class had greatly increased its strength in the political, economic and military fields. The landlords had carried out political reforms to varying extents in quite a number of states. By introducing new laws to

restrict and deal blows to the prerogatives of the slave-owning aristocracy, they had created conditions for the further development of the feudal system.

In the states where the newly emerging landlord class had won political power, the struggle between restoration and counter-restoration was most violent. The slave-owning aristocrats were not reconciled to their defeat and were waiting at all times for an opportunity to carry out restoration. They vigorously propagated the doctrines of Confucius and Mencius, energetically created public opinion for restoration, and attacked the Legalist school for introducing political reforms. They were opposed to the political power of the newly emerging landlord class and clamored for restoring the herditary political and economic prerogatives to the slave-owning aristocracy in a vain attempt to turn back the wheel of history in society and to restore the slavery system.

Toward the last part of the period of Warring States, the focus of the violent struggle between the newly emerging landlord class and the slave-owning aristocracy shifted to the State of Ch'in. The Ch'in State started to introduce drastic political reforms in the year 359 B.C. under Shang Yang. Although Shang Yang had been ruthlessly murdered in the counter-offensive staged by the restorationist forces under Prince Ch'ien, yet no one could turn back the great wheel of history. The feudal system of land ownership continued to develop in the State of Ch'in which grew stronger with each passing day. There appeared the situation of "victories won under four reigns" as described by Philosopher Hsün, and a series of victories were won in the military and diplomatic fields. At the beginning of the third century B.C., the power of the Ch'in State had far surpassed all other states, and it was in a position to unify the empire.

The Confucian school originally pinned the hope of restoring the slavery system on the State of Ch'i where the remnant influence of the slave-owning aristocracy was relatively strong. However, the Ch'i State was attacked and conquered by the Yen State in the year 284 B.C. It almost fell and its prestige sharply declined. Some slave-owners therefore turned to carry out their activities in the State of Ch'in. They vainly attempted to restore the slavery system first in this No. 1 power so as to deal a decisive blow to the newly emerging landlord class.

Leading merchant and slave-owner Lü Pu-wei played with conspiratorial tricks, and beginning in the year 249 B.C., he usurped the important post of Prime Minister and held the reins of government in the Ch'in State. He vigorously created public opinion for restoration, recruited a group of Confucian scholars who endeavored to restore the slavery system, and compiled the Spring and Autumn Annals of the Lü House. At the time, the strength of the slave-owner class was going downhill and the Confucian school of thought had a notorious reputation in the State of Ch'in. Under such circumstances, in order to make use of the doctrines of Confucius and Mencius to create public opinion for restoration, Lü Pu-wei had no alternative but to adopt the eclectical means. Consequently, when the Spring and Autumn Annals of the Lü House was compiled, it had to accommodate the doctrines of various schools in form. In essence, however, the trash of the Confucian school

was peddled under the signboard of "miscellaneous schools." Lü Pu-wei called for adherence to "justice by preserving the extinct and reviving the broken line of succession." This also meant that he wanted to adhere to Confucius' reactionary political program of "reviving states that are extinct, restoring families whose line of succession has been broken and calling to office those who have fallen into obscurity," in a vain attempt to overthrow the political power of the newly emerging landlord class in the State of Ch'in.

The restoration activities of the Lü Pu-wei clique necessarily led to a violent class struggle between the newly emerging landlord class and the slave-owning aristocracy. This great struggle between the two classes and the two roads had important influence not only on the Ch'in State at the time but also on subsequent history.

II

In this struggle, it was Han Fei who stood forth to offer firm opposition politically and ideologically to the restoration of the slave-owning aristocracy.

In the 8th year of the reign of Ch'in Shih Huang (239 B.C.), Lü Pu-wei made public the Spring and Autumn Annals of the Lü House at the city gate of Hsienyang, capital of the Ch'in State. He also ordered, "Any feudal prince, visiting scholar or guest who can add or delete a single word from it will be rewarded with 1,000 gold coins." ("Biography of Lü Pu-wei" in Records of the Historian) At the time, people were so cowed by Lü Pu-wei's power and influence that no one really dared to add or delete a single word. Lü Pu-wei announced with fanfare in this way his own political program for restoring the slavery system not only to the Ch'in State but also to other states. At that time, Han Fei was also in the course of writing books to establish his theory. On many questions, his viewpoint and the viewpoint of the Spring and Autumn Annals of the Lü House were opposed to each other. In essence, he sharply criticized the Confucian ideology of restoration and retrogression represented by the Spring and Autumn Annals of the Lü House.

Advocating Firm Adherence to the System of Prefectures and Counties Based on the Centralization of Authority and Opposing the Conferment of Titles to Feudal States Based on Restoration and Retrogression

To adhere firmly to the system of prefectures and counties based on the centralization or authority or to the system of conferring titles on feudal states for the restoration of the slave society--this was a fundamental question of the struggle for political power between the newly emerging landlord class and the slave-owning aristocracy and was also an important aspect of the struggle between the Confucian school and the Legalist school at the last part of the period of Warring States. For the sake of enfeebling the centralization of authority by the newly emerging landlord class, Lü Pu-wei and his ilk--the representative figures of the slave-owning aristocracy who had sneaked into the new regime--tried their utmost to advocate the system of

conferring titles on feudal princes so that the slavery system could be conserved in some feudal states and strength could be accumulated for the practice of restoration when the opportunity arose. Lü Pu-wei openly called for conferment of titles to feudal states. He cried, "As the past had shown, the dynasty with many feudal states enjoyed long good fortune and was well known." He also cast forth the recommendation that areas under the direct jurisdiction of the Central Government should be "small in size rather than big," and wanted to set up some more feudal states around the Central Government. ("Be Careful About the Trend" in Spring and Autumn Annals of the Lü House) He even made use of his functions and powers to foster once again the toppled slave-owners in some places (for example, the State of Wei) so as to undermine the carrying out of the system of prefectures and counties in the State of Ch'in.

For the sake of consolidating the political power of the newly emerging landlord class, Han Fei was firmly opposed to the conferment of titles to feudal states. He praised Wu Ch'i for adopting measures to enfeeble the conferment system in the State of Ch'u. Quoting Wu Ch'i's view, he also pointed out that the conferment of titles to feudal states on too many princes would "form a menace to the sovereign and result in the maltreatment of the people," and would lead to the serious consequence of a "poorer state with weaker troops." Lü Pu-wei advocated the conferment of titles to big states, but Han Fei gave tit for tat saying, "Influential feudal princes constitute a scourge to the Son of Heaven." This meant that if large feudal states based on the slavery system were set up through the practice of conferment of titles to feudal states, the centralization of authority would be enfeebled and the political power of the landlord class would run the danger of being toppled. Consequently, Han Fei firmly advocated the enforcement of the system of prefectures and counties based on the centralization of authority. Ch'in Shih Huang completely adopted Han Fei's stand and he also found an effective weapon for dealing blows to the restoration forces of the slave-owning aristocracy.

Advocating the Strengthening of the Authority of the Sovereign and Opposing the System of Installing a Nominal Sovereign To Govern by Doing Nothing

To stand resolutely for the centralization of authority and strengthening the authority of the sovereign or to carry out the system of installing a nominal sovereign to govern by doing nothing and with the ministers holding the reins of government--this was another important aspect of the struggle for power between the newly emerging landlord class and the slave-owning aristocracy at that time. One of the most important contents of the political reforms of the Legalist school was to enforce strictly the rule of law under a centralized government. After usurping the important post of Prime Minister in the State of Ch'in, Lü Pu-wei wildly publicized government under a nominal sovereign. He cried, "The sovereign should be the nominal head." "A good sovereign should have neither knowledge nor anything to do." He also advocated that a sovereign should "be concerned with the recruitment of men but slack in the administration of affairs." This was a hodgepodge of the Confucian and Taoist ways of thinking for the restoration of the slavery

system. Lü Pu-wei cast forth this set of theories because he wanted Ch'in Shih Huang to play the role of a puppet without taking over the government, so that Lü Pu-wei and company could usurp actual power and restore the slavery system.

Han Fei refuted the fallacious view of the slave-owning aristocracy concerning government under a nominal sovereign. Starting from the situation of the struggle between restoration and counter-restoration at the time, he held that the centralization of authority under a strong sovereign was an essential means to consolidate the political power of the landlord class and to guard against the restoration of the slave-owning aristocracy. Using the metaphor that "fish cannot be removed from deep water," he pointed out that the newly emerging landlord class had to exercise a firm grip on power before its rule could be consolidated. Based on this understanding, Han Fei strongly denounced the contention that a sovereign should "be concerned with the recruitment of men but slack in the administration of affairs." He pointed out that a sovereign should rigorously examine his officials, and reward or punish, promote or demote them according to their political conduct and competence. Only in this way could he uphold his immeasurable power and guard against the seizure of political power by the slave-owning aristocracy.

Advocating the Consolidation and Development of the Newly Emerging Feudal Economy and Opposing the Restoration of the Land Ownership System of the Slave-Owning Aristocracy

On economic policy, the struggle between the newly emerging landlord class and the slave-owning aristocracy was focalized on the development or sabotage of the feudal agricultural economy. The feudal agricultural economy was the economic base of the newly emerging landlord class. When Shang Yang introduced political reforms in the State of Ch'in, he vigorously pushed the policy of taking agriculture as the foundation. He was of the view that in order to make the country strong and prosperous, the peasants not only must produce the grain needed by the country but also must provide the state with military forces. ("The rise of a country depends on agriculture and war.") He advocated that the people should exert themselves in agricultural production. Meanwhile, in order to destroy the land ownership system of the slave-owning aristocracy that was closely related with the patriarchal system, Shang Yang also used regional organization to replace the original patriarchal social organization, and the method of additional taxation to break up the patriarchal big families into small ones so as to eliminate gradually the old patriarchal moral concepts of "kindness, love, filial piety and brotherly subordination."

After Lü Pu-wei came to power, he dared not openly abolish right away Shang Yang's set of methods that had proved to be effective in making the state rich and strong. He played a double-game, and while giving lip service to "honoring agriculture," he actually put forward a reactionary economic line that was opposed to the policy of taking agriculture as the foundation. He listed agriculture, industry and commerce as "three departments" of equal importance, and this had actually abolished the correct practice of taking

"agriculture" as the foundation. He cried, "In order to administer a state for the empire, it is necessary to put the fundamentals ahead of things of lesser importance. The so-called fundamentals have nothing to do with land tilling and planting. To attend to fundamentals, nothing is more prized than filial piety." ("Deeds of Filial Piety" in Spring and Autumn Annals of the Lü Household) It is very clear from this that what Lü Pu-wei wanted to uphold were the moral principles of the patriarchal rule of the slavery system and what he wanted to enfeeble was the economic base of the political power of the newly emerging landlord class.

However, Han Fei was firmly of the view that the development of agriculture and the strengthening of the armed forces were fundamental measures for consolidating the political power of the landlord class. All of his writings were imbued with this spirit of agriculture and war, and they also put forward the clearcut slogan that it was necessary to develop agriculture in order to make the country rich and strong, and to strengthen the armed forces in order to resist the enemy. He developed Philosopher Hsün and Shang Yang's thought of taking agriculture as the foundation to a new high, and formed the viewpoint of taking agriculture as the foundation and ahead of industry and commerce. Speaking in terms of the demand for the development of feudal agricultural economy, these contentions of Han Fei's were of progressive significance at the time, and they were entirely antagonistic to Lü Pu-wei's reactionary line of restoration and retrogression.

Advocating the Exercise of Dictatorship Over the Slave-Owning Aristocracy in the Ideological Sphere and Opposing the Ideology of Restoration and Retrogression

In the ideological sphere, the struggle between the newly emerging landlord class and the slave-owning aristocracy was also very violent. Han Fei brought into play the view of his teacher Philosopher Hsün, and advocated that the newly emerging landlord class should exercise revolutionary dictatorship over the slave-owning aristocracy in the ideological sphere.

"To overthrow a political power, it is always necessary first of all to create public opinion, to do work in the ideological sphere. This is true for the revolutionary class as well as for the counter-revolutionary class."

The Confucian school was the representative of the restoration forces of the slave-owning aristocracy. In order to overthrow the political power of the landlord class, the restoration forces publicized everywhere the doctrines of Confucius and Mencius. They propagated the restorationist ideology that the present was not as good as the past and advocated the restoration of the dictatorship of the slave-owners in the heyday of Yin and Chou. Lü Pu-wei talked at length about "the government of Shen Nung and Huang Ti" and praised the abdication of Yao and Shun. He clamored that anyone who was competent should be the sovereign. This fully revealed his ambition in vainly desiring to usurp the throne and restore the slavery system.

Han Fei criticized the restorationist ideology of the Confucian school. He pointed out that laws and institutions should be changed as the times

changed, and he ridiculed those restorationists who "desired to rule the contemporary people with the ways of government of ancient kings" as "waiting by the side of a tree for the rabbit." He analyzed the legends about the abdication of Yao and Shun, and pointed out that the Confucian stories about the abdication of Yao and Shun were self-contradictory and incredible. It would be either foolish or deceitful if this set of things were arbitrarily used as criteria for judging between right and wrong today.

Han Fei was aware that if the Confucian restorationists were allowed to bluff and deceive people everywhere and use the rule of propriety to undermine the rule of law, they would bring great danger to the political power of the newly emerging landlord class. Therefore, he tried his utmost to advocate the strengthening of the political power of the newly emerging landlord class and the exercise of dictatorship over the slave-owning aristocracy in the ideological sphere. He categorically stated that a state of the newly emerging landlord class could never prostrate before the feet of ancient people or cling desperately to the hackneyed doctrines, but should "take the civil officers as teachers" and "heed not what the scholars say." In order to forbid the propagation of restorationist ideas, it was necessary to unify thought and public opinion. If there were any people who dared to eulogize the past and disparage the present and to carry out restoration activities, the newly emerging landlord class should apply stringent sanctions by "banning their movement," "breaking up their gangs" and "disbanding their factions."

The Struggle between the Confucian School and the Legalist School Was a Life-and-Death Struggle between the Two Classes and the Two Lines

How should the political reforms of the Legalist school be viewed? Should we honor the Legalist school and oppose the Confucian school or honor the Confucian school and oppose the Legalist school? This is in essence a struggle between the two lines--between those who resolutely stand for unity and progress and those who resolutely stand for retrogression, split and restoration. The Spring and Autumn Annals of the Lü House wildly advocated the "rule of virtue" of the Confucian school and negated the rule of law. It claimed that "virtue" and "righteousness" were the best media for administering the empire. The book maliciously slandered the representative figures of the Legalist school of the past. It nonsensically said that Shang Yang and Wu Ch'i were killed because they did not uphold good faith and righteousness and did not know themselves. This fully bared the hatred of the Lü Pu-wei clique toward the political reforms carried out by the Legalists.

Han Fei's viewpoint was diametrically opposite to this. He was of the view that since the Confucian school promoted such concepts as "benevolence, righteousness" and "moral principles" that had long been discarded by times, clinging to these reactionary concepts could only throw into greater confusion politics in the state. He summed up the lessons learned from the experience of past Legalists in the practice of political reforms, and pointed out in the article "Ho Shih" that only the states which had done a more thorough job in political reforms (for example, the Ch'in

State) could become daily more wealthy and powerful, while those states which abandoned their political reforms halfway (for example, the Ch'u State) became ever weaker and sickly. The two different kinds of political lines gave rise to two different kinds of results. He also stated in the article "Wang Cheng" that the powerful states which strictly practiced the rule of law would sweep away the decadent political power of the slave-owning aristocracy like a storm. This meant to say that those who firmly adhered to the correct political line surely could triumph.

Han Fei also saw from the murder of Shang Yang and Wu Ch'i by the slave-owning aristocracy--because the former practiced political reforms--that the struggle between restoration and counter-restoration was a life-and-death struggle that could not be reconciled. He saw that the newly emerging landlord class and the slave-owning aristocracy were "enemies that could not co-exist." He categorically pointed out that Shang Yang and Wu Ch'i were murdered principally because they stood resolutely for political reforms while the slave-owning aristocracy was opposed to political reforms. This sternly rebuked the vilification of past Legalists by Lü Pu-wei and company. Han Fei himself was also aware that the struggle against the slave-owning aristocracy could "endanger himself personally and physically." He knew that he could be murdered by the enemy in a private feud if he were not killed by the officials. However, for the sake of realizing his political view, Han Fi was undaunted by sacrifice. He resolved to forge ahead in the footsteps of Shang Yang and Wu Ch'i and wage an uncompromising struggle against the restoration forces of the slave-owning aristocracy.

Living in a wave of restoration whipped up by the slave-owning aristocracy at his time, Han Fei dared to firmly advocate the strengthening of the centralized government, the development of feudal agricultural economy and the exercise of dictatorship over the slave-owning aristocracy in the ideological sphere. This kind of fighting spirit was admirable, and he was worthy to be called an outstanding political theoretician of the newly emerging landlord class in the last part of the period of Warring States.

III

Ch'in Shih Huang was the general representative of the newly emerging landlord class at the time. In his struggle against the Lü Pu-wei clique, he naturally took Han Fei's theory as an ideological weapon against restoration. As recorded in the Records of the Historian, after Ch'in ShihHuang read Han Fei's writings, he expressed his high admiration saying, "I would die without regrets if I could meet and befriend this man!" From then on, Han Fei's writings became the principal basis of the policies formulated by Ch'in Shih Huang and some ministers who advocated political reforms in the State of Ch'in.

In the second year of his reign, Ch'in Shih Huang dismissed Lü Pu-wei, chieftain of the restoration forces of the slave-owning aristocracy, from office. However, as the representative of the antagonistic class, Lü Pu-wei naturally would not take his defeat lying down. He continued to work secretly in collusion with the slave-owning aristocrats of the six states and plotted for rebellion. He committed suicide after his plot was discovered. The

elimination of the Lü Pu-wei clique was a great victory for the Ch'in State in the struggle against restoration.

After Ch'in Shih Huang accomplished the great feat of unifying China through continually pushing through the policy of agriculture and war, he once again repulsed the attack by the slave-owning aristocracy and resolutely stood for the enforcement of the system of prefectures and counties. Based on the calls for unifying thought through banning private schools advanced by Han Fei, he also adopted the revolutionary measure of "burning books and burying Confucian scholars alive," thus dealing a heavy blow to the restoration forces of the slave-owning aristocracy. This was another important victory for the struggle against restoration.

The system of prefectures and counties for the centralization of authority founded by Ch'in Shih Huang on the basis of Legalist thought was followed all the time in Chinese history. Toward the end of the Ming Dynasty, Wang Fu-chih declared, "The system of prefectures and counties has a history of 2,000 years and cannot be changed. People of ancient and modern times and at the upper and lower levels have been accustomed to it. This trend could not have been followed for that long if it were not justified." In more than 2,000 years of history since the Ch'in Dynasty, China was basically unified and any state of disunity was short-lived and against the will of the people. Disunity meant retrogression. No person who advocated retrogression and disunity and took the road of Lü Pu-wei came to a good end.

In the struggle between the newly emerging landlord class and the slave-owning aristocracy on the decline for and against restoration at the last part of the period of Warring States, Han Fei's theory had a positive role to play. Like all reactionaries on the brink of extinction in past ages, the bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao honored Confucius and opposed Legalism. He attacked Ch'in Shih Huang, tried his utmost to negate the role of Han Fei and other Legalists in history, and adopted the doctrines of Confucius and Mencius as a reactionary ideological weapon for conspiring to usurp leadership in the Party, seize power and restore capitalism. However, no reactionary can stand in the way of the forward movement of history. The restoration plot of Lü Pu-wei and his ilk had gone bankrupt long ago in the class struggle of ancient time. Today, the restoration plot of the Lin Piao anti-Party clique has also been crushed into smithereens by the iron fist of the dictatorship of the proletariat. At present, we must go on to launch in depth the struggle to criticize Lin Piao and Confucius, thoroughly criticize the reactionary fallacies used by Lin Piao to honor Confucius and oppose Legalism, penetratingly expose and criticize the ultra-Right essence of Lin Piao's counter-revolutionary revisionist line, and carry this political struggle and ideological struggle against revisionism through to the end.

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CRITICISM OF LIN PIAO AND CONFUCIUS

Destruction of Lin Piao's "Dream To Be Emperor"

by

Hung Kuang-szu (洪广思)

(Peking Kuang-ming Jih-pao, March 20, 1974)

The great teacher Lenin had pointed out: "The transition from capitalism to communism covers a whole historical period. So long as this period is not over, the exploiters will still retain the hope of restoration and turn this hope into action for restoration." (Lenin: Collected Works, Vol. XXVIII, p. 235) The renegade and traitor Lin Piao was a reactionary with a mind bent on translating this hope of restoration into action for restoration. For a long time, Lin Piao and company secreted themselves in dark nooks to engage in conspiracies and intrigues and carry out hush-hush activities. Lin Piao brought out the ghost of Confucius, prostrated himself before it, copied the reactionary teachings of Confucius and Mencius in his notebook, wrote them on walls, and committed them to memory. He spent all his time "dreaming to be an emperor" working for the restoration of capitalism and the establishment of the fascist dynasty of the Lin family.

From October 1969 to New Year's Day in 1970, within the period of slightly more than two months, Lin Piao and his sworn confederates wrote four scrolls in succession bearing the words, "Of all things this is the most important--to subdue one's self and return to propriety." This fully exposed the impatience of his rapacious ambition in attempting to change fundamentally the basic line and policies of the Party for the historical period of socialism, topple the dictatorship of the proletariat and restore capitalism.

According to the biography of Li Ku in "Collected Biographies of Li and Tu" in The History of Later Han, it was recorded that in the year 146 A.D. after Emperor Chih of Eastern Han was murdered, a serious controversy raged within the ruling class on the question of succession. The Minister of War Li Ku and others, in a joint letter to Marshal Liang Chi, emphasized that they should learn a lesson from the past: After the death of Emperor Chao of Han, because the question of succession was not properly handled, the empire of the Liu family was almost "destroyed." They submitted, "The setting up of an emperor is today a thing to which the kingdom attaches great importance.... Of all things, this is the most important. The rise or fall of the state depends entirely on this." In the eyes of Li Ku and others, the installation of whom as emperor was a matter which concerned the future of the rule of the feudal landlord class of Eastern Han at that time. Because of this, of all things in the empire, that was the most urgent. Hence, "the rise or fall of the state depends entirely on this."

Hearts which are in tune beat as one. The reason Lin Piao who was obsessed with becoming an emperor was especially fond of these two phrases was that he harbored a most sinister design. Laid bare, it was a vain

attempt to usurp supreme powers in the Party and the state and a desire to become "an emperor." The use of these two phrases together with Confucius' "to subdue one's self and return to propriety" not only expressed their wild ambition, but also summed up their political objective. Consequently, this was their reactionary program for restoring capitalism. Lin Piao and company copied these phrases down again and again for presentation to one another to lend spiritual support to each other. They felt that "this is the most important" was still not strong enough, and changed the wording to "this above all is the most important" to further emphasize that it was the most important thing. It can be seen what an importance they attached to the political content and the ruling experience of the reactionary classes summed up in these two phrases. Surely, as far as Lin Piao and company were concerned, usurping supreme powers in the Party and the state and becoming "emperor" so as to realize "return to propriety"--the restoration of capitalism--was definitely the most important of all things. No wonder they could never "put that out of their minds."

On this particular point, the two other scrolls hanging by the bed of Lin Piao could serve as the best footnotes.

In the winter of 1969, while he was writing "this is the most important" and fondly dreaming of becoming emperor, Lin Piao filled with ambition again wrote: "There is no greater king than King Wen of Chou and there is no greater count than Duke Huan of Ch'i." These were the words used by Liu Pang, the founding Emperor of the Han Dynasty, in his "Proclamation in Quest of Men of Virtue." Liu Pang clearly stated that the objective of his "quest of men of virtue" was for the perpetuation of his line so that for generations to come, worship at the ancestral temple would never cease." In other words, he wanted his sons, grandsons and future generations to rule as emperors forever over the people. Lin Piao, this counter-revolutionary double-dealer who analogized himself as "forced to lodge for a time in a tiger's lair," at that time could hardly control his anxiety and ambition in carrying out restoration and proclaiming himself emperor. He openly considered himself as "sovereign" by analogizing himself as King Wen of Chou and Duke Huan of Ch'i. He wanted to distinguish himself with the "achievements of a king or powerful head of feudal lords" in the manner of "King Wen of Chou" and "Duke Huan of Ch'i" and dreamed of hereditary succession for his descendants so that "worship at the ancestral temple would never cease." Has this not clearly bared the personal secrets of this reactionary?

Another scroll contained the passage "He should show no alarm when suddenly confronted by danger and should show no anger at unreasonable provocations" which Lin Piao copied from "On Marquis Liu" by Su Shih. Lin Piao used this to remind himself that for the sake of his counter-revolutionary cause, he had to practice "forbearance." According to the explanation given by Su Shih, the reason Chang Liang the Marquis of Liu, was able to practice "forbearance" and suffer "humiliation" was that he had "an important mission to fulfill" and "lofty ambitions." Lin Piao copied this passage from "On Marquis Liu" by Su Shih on a scroll for hanging by his bed, and wholeheartedly tried to emulate the spirit of "forbearance" of Chang Liang, for "want of forbearance in small matters confounds great plans." Wasn't his rapacious ambition most obvious?

these three scrolls complimented one another. Regardless of whether Lin Piao compared himself to "King Wen of Chou and Duke Huan of Ch'i" or sought to practice the counter-revolutionary stratagem of "forbearance" and "concealment," it was for the purpose of ascending the throne so that he could realize the counter-revolutionary revisionist line of "subduing oneself and returning to propriety" and carry out this extremely reactionary political program of "reviving states that have been extinguished, restoring families whose line of succession has been broken and calling to office those who have fallen into obscurity." The so-called "reviving states that have been extinguished" was aimed at dragging China back to the old semi-feudal and semi-colonial road and setting up the fascist dynasty of the Lin family so that the "state" of the big landlord and bourgeois classes could be restored in China. "Restoring families whose line of succession has been broken" was aimed at changing fundamentally the basic line and policies of the Party, "restoring" the toppled landlord and bourgeois classes whose "line of succession has been broken," and restoring to them the paradise they had lost. "Calling to office those who have fallen into obscurity" was aimed at seeking redress for the landlords, rich elements, counter-revolutionaries, bad elements and Rightists, reversing the verdicts on the chieftains of successive reactionary lines and permitting the ogres and monsters mount the stage once again.

"The class enemies will always be looking for an opportunity to assert themselves." They are always there watching and assessing the direction of the wind, and bidding their time for a last gamble. In 1970, Lin Piao and his sworn confederates thought the time was ripe, and they sprang out impatiently. For the sake of usurping supreme powers in the Party and the state and becoming "head of state," Lin Piao used the theory of "rectifying names" gleaned from Confucius as his reactionary ideological weapon for mounting a wild attack on the Party. He openly opposed the many directives of Chairman Mao and stubbornly insisted on setting up a chairman of the state and clamored: "If the state has no head, then the names will not be correct and the language will not be in accordance with the truth of things." He conspired to usurp supreme powers in the Party and the state, so that he could use the "correct name and proper language" to fulfill his counter-revolutionary cause of "subduing one's self and returning to propriety." The sworn confederates of Lin Piao also shouted themselves hoarse saying that if the chairman of the state were not installed and supreme powers in the Party and state were not handed over to them, "where could they place" their chieftain Lin Piao? They really were arrogant in the extreme. Blinded by the lust for gain, Lin Piao and company launched their still-born counter-revolutionary coup d'etat at the 2nd plenum of the 9th CCP Central Committee. They colluded with those on the top and at the bottom, cooperated with those inside and outside the country, fanned the fire and launched a surprise attack. They behaved as though they could level Lushan with explosive and make the earth stand still.

Our great leader discovered in time the conspiracy of Lin Piao and led the whole Party and the people of the whole country to smash their assault. However, Lin Piao refused to draw in his horns. On the contrary, he stepped up his plan for a counter-revolutionary armed coup d'etat and vainly attempted to assassinate the great leader Chairman Mao and set up another CCP Central

Committee. When his counter-revolutionary armed coup d'etat failed in September 1971, he fled for the protection of Soviet revisionism and died in a crash at Undur Khan in the People's Republic of Mongolia.

The history of the past several decades since the overthrow of the feudal monarchy by the 1911 Revolution tells us that none of those who attempted to practice restoration and dreamed of becoming emperor did not call for the worship of Confucius and the reading of the classics, throw themselves under the patronage of imperialism and fail completely at the end. Just as Chairman Mao has pointed out: "Retrogression eventually produces the reverse of what its promoters intend. There is no exception to this rule either in modern or ancient times, in China or elsewhere." The perverted actions of Confucius could not save the system of slavery from destruction. All reactionaries who borrowed the disembodied spirit of Confucius to practice restoration and turn back the wheel of history also could not have a good end. More than 50 years ago, the traitor Yüan Shih-k'ai wanted to throw himself under the patronage of Japanese imperialism. He carried out the worship of Confucius and the reading of the classics, and attempted to "return to propriety." He wanted to be an emperor, but his good fortune did not last long, and 83 days after he donned the imperial yellow robe, he died amidst the cries for punitive actions against him from the people all over the country. Just as Lu Hsün pointed out: "The door did not open to his knocks, and Yüan died outside of it." (Confucius in Contemporary China) Chang Hsün, a remnant of the feudal Ch'ing Dynasty also used Confucius, this "brickbat" for opening the door of restoration for Hsüan T'ung, the last Emperor of the Ch'ing Dynasty, but after 11 days of utter confusion, it was all over and the fond dream of Chang Hsün in becoming a Grand Marshal also went bankrupt. The public enemy Chiang Kai-shek who claimed to have succeeded to the "orthodoxy" of Confucius, recruited the support of US imperialism, and vainly attempted to build a hereditary dynasty of the Chiang family. However, under the attack of the forces of the Chinese people's revolution led by Chairman Mao, his rule completely collapsed and he fled to Taiwan, where even now, he is still staging the farce of "honoring Confucius" in an attempt to prolong his life for a short while. Lin Piao energetically pushed the doctrines of Confucius and Mencius and dreamed of becoming "emperor" and setting up the fascist dynasty of the Lin family under the "protection of the nuclear umbrella" of Soviet revisionist social-imperialism. This was in essence nothing more than to become the son-emperor of the Soviet revisionist new Tsar and turn socialist new China into a colony of Soviet revisionism. Lin Piao's restoration and national betrayal were against the current of history and in the end he was smashed into smithereens and his notoriety will long be remembered.

Historical development is independent of the will of any reactionary, and it is also something which cannot be changed by a few conspirators and careerists representing the reactionary classes. The destruction of Lin Piao's "dream to be emperor" has once again proved that all reactionaries who practice restoration will not come to a good end.

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Honoring Confucius and National Betrayal

by

Kuo Chi (郭 济)

(Peking Kuang-ming Jih-pao, March 20, 1974)

Leafing through the modern and contemporary history of China, we can see without exception that the political representatives of the reactionary ruling classes in China, including the chieftains of successive opportunist lines, are not only worshippers of Confucius, but also worshippers of foreigners. They are genuine and loyal disciples of Confucius as well as jackals of imperialism. They preach "benevolence, righteousness and moral principles" all the time, but are actually vampires and traitors who would betray their own country for high position. These people, from Tseng Kuo-fan, Yüan Shih-k'ai, Chiang Kai-shek and Wang Ching-wei to Wang Ming, Liu Shao-ch'i and Lin Piao could be said to be imbued with the same spirit.

Since the First Opium War started by the imperialists in 1840, imperialism and the reactionary ruling classes in China have been working together to oppose, enslave and slaughter the broad masses of Chinese people. Tseng Kuo-fan, this arch-traitor who claimed to worship propriety and righteousness was actually a hangman who borrowed guns and cannons from foreign imperialism for suppressing the T'ai-p'ing T'ien-kuo revolutionary movement. In the end, he was so grateful to the foreign ministers of imperialism that he said, "They have done a good turn to me." The great usurper of state power Yüan Shih-k'ai conferred the title of "paragon of all ages" on Confucius. For the sake of becoming emperor, he once declared, "As the President, I profoundly feel....that the only basis is to establish friendly relations with friendly nations." What he meant was to seek the patronage of imperialism as his "only basis" for becoming an emperor. He nearly sold out the whole of China to imperialism. At the beginning of the War of Resistance against Japan, the arch-traitor Wang Ching-wei right away threw himself under the patronage of Japanese imperialism. He also shamelessly used the doctrines of Confucius and Mencius to fabricate a set of theories to justify national betrayal and said, "For 2,000 years, the true look of Confucius has been buried and this is really a misfortune to China. But in Japan the study of propriety is very much in vogue." Because of this "China must be ruled by Japan." The autocrat and public enemy Chiang Kai-shek is an even more ruthless and vicious fellow. He once honored Confucius as the "teacher of benevolence and righteousness of all ages" and "the paragon of principles of human relationships for all generations." Backed by imperialism and the landlord-comprador class, over the 22 years after he launched the "April 12" counter-revolutionary coup d'etat, he butchered millions of Communist Party members and workers and peasants. His hands were stained with the blood of the people. Even now,he is still energetically directing the farce of honoring Confucius in Taiwan, in a vain attempt to use the doctrines of Confucius and Mencius as the ideological weapon for upholding his reactionary rule.

Back on the eve of the War of Resistance against Japan, Chairman Mao had pointed out: "The big local tyrants and evil gentry, the big warlords and the big bureaucrats and compradors have long made up their minds. They maintain, as they have done all along, that revolution of whatever kind is worse than imperialism. They have formed a camp of traitors, for whom the question of whether to become slaves of a foreign nation simply does not exist because they have already lost all sense of nationality and their interests are inseparably linked with imperialism. This was because after the world ushered in the period of imperialism and proletarian revolution, the big landlords and big capitalists living in the semi-colonial and semi-feudal society of China were weak economically and politically. For the sake of upholding and strengthening their reactionary rule, besides practicing feudal-comprador fascist dictatorship and seeking help from the reactionary thought of Confucius, they could only fall on their knees and capitulate to the foreigners. For the sake of swallowing up and destroying China, the imperialists not only used foreign guns and cannons, but also used this pliant knife of the doctrines of Confucius and Mencius. However, that also proved to be insufficient, and they also had to have a small handful of national scums as their inside help for them to invade China. In this way, imperialism formed a reactionary alliance economically, politically and ideologically with the big landlords and bourgeois classes in China for the oppression and exploitation of the Chinese people.

The chieftains of successive opportunist lines within the Party actually represented the interests of the big landlord and big bourgeois classes in China. Although they put up the signboard of Marxism-Leninism, the theoretical basis guiding their thinking was fundamentally not Marxism-Leninism, but a potpourri of the reactionary doctrines of Confucius and Mencius and various reactionary feudal, bourgeois and revisionist ideas. Particularly in 1949, after the Chinese people won victory in the democratic revolution under the leadership of Chairman Mao and the Chinese Communist Party, in order to carry out restoration and retrogression in China and rehabilitate the rule of the big landlord and bourgeois classes, they naturally had to seek help from abroad. Both Wang Ming and Liu Shao-ch'i were like that, and Lin Piao was even more so. This "superspy" Lin Piao had none other than Soviet revisionist social-imperialism for his backstage boss. For the sake of restoring capitalism in China, he on the one hand emulated Confucius in "subduing one's self and returning to propriety," and on the other hand, he vainly attempted to rely on the forces of Soviet revisionism to stage a counter-revolutionary coup d'etat in China, and after that, become a son-emperor hiding under the "protective nuclear umbrella" of Soviet revisionism and transform China into a colony of Soviet revisionism and the Chinese people into slaves.

However, history is merciless. "Retrogression eventually produces the reverse of what its promoters intend. There is no exception to this rule either in modern or in ancient times, in China or elsewhere." Tseng Kuo-fan, Yüan Shih-k'ai, Wang Ching-wei had long ago become dregs of history whose notoriety will long be remembered. The Chiang Kai-shek clique is in Taiwan trying to prolong its life for a short while like a dying person who is sinking fast. The renegade and traitor Lin Piao has also become dog

excreta spurned by the people. This is because of what they have done run counter to the aspirations of the broad masses of Chinese people and are absolutely in contravention of the laws governing the development of history. Honoring Confucius--national betrayal--destruction. This is the conclusion drawn by history from this group of traitors.

* * *

CRITICISM OF CONFUCIUS

Hung-Ch'i Article Comments on Confucius

(NCNA-English Peking, April 14, 1974)

an article in the 1974 no. 4 issue of the journal "red flag" says that confucius, being a representative of the declining slave-owning class, frenziedly tried to hold back the course of history.

written by the mass criticism group of peking and tsinghua universities, the article is entitled "confucius the man". it points out: "confucius was stubborn and cruel but very weak; he was sinister and cunning but rotten to the core. this was the nature of the declining slave-owning class he represented and the feature common to representatives of all reactionary classes on the verge of extinction. the exposure of the reactionary features of confucius is of great significance today for recognizing wang ming, liu shao-chi, lin piao and other political swindlers and for countering the adverse current of retrogression and restoration."

the article states that confucius was a diehard for retrogression politically. he lived in the late spring and autumn period when slaves rebelled, common people revolted, and the emerging landlord class was striving to seize power. all this formed an irresistible historical trend that reduced the decadent slave system to a situation in which "the rites were lost and music was ruined"; it threatened to destroy the whole slave-owning class. the emerging landlord class was ascending the stage of history in the course of acute class struggles.

confucius was born in a declining slave-owning aristocratic family, which toppled in the great social upheaval. one of his forefathers was a former big aristocrat of the state of sung who later moved to the state of lu. after confucius' father died, the family went bankrupt. confucius received reactionary education of the slave-owning class as a child and took the reactionary road to maintain and restore the slave system from his youth. the decadence of his class and the bankruptcy of his family made him fight desperately to revive the lost "paradise". his life-long dream was to "revive states that were extinct, restore families that had lost their positions, and call to office those who had fallen into obscurity". this found expression in his reactionary political line of "restraining oneself and returning to the rites".

"rites" here meant the superstructure of the slave system of the western chou dynasty. the slave system in that day was an outdated, extremely reactionary, dark

and decadent social system. the slave-owners treated slaves like animals and fattened on their blood and sweat. big and extravagant tombs were built after the death of slave-owners and large numbers of slaves were killed or buried alive along with them as their funerary sacrifices. the "rites" confucius attempted to restore meant hell for the slaves and paradise for the slave-owners.

confucius cherished the memory of the old system, old order and old culture of the slave-owning class, and had burning hatred for the onward march of history. when he learned that the slave-owners of the state of cheng put down a slave uprising and killed all the slaves participating, he cheered that "it's fine exclamation" confucius' preaching "restrain oneself and return to the rites" simply meant that it was right for the slave owners to slaughter slaves but wrong for the slaves to rebel against them. he was an out-and-out sworn enemy of the slaves and was adamantly opposed to their emancipation.

to confucius, everything of the slave system of the chou dynasty was perfect and sacrosanct. he frantically opposed any alteration by the rising landlord class of the economic base and the superstructure, and attacked all the new things emerging in the great social upheaval. at 71 and seriously ill, he even tottered off to see the duke of lu and asked him to send troops to suppress the rising landlord class of the state of chi which had killed duke chien of chi and seized power. such was confucius' hostility to the new things and his frenzy in trying to preserve the old things from sinking into oblivion.

confucius was a hypocrite and a political swindler. while trying to maintain and restore the man-eating politics of the slave system, he deliberately posed as a man who "loved others". he spoke of benevolence and righteousness and preached the doctrine of the mean all the time, but was actually a hard-hearted devil. once, confucius was furious with one of his students who, anxious to present himself as a benevolent man, offered some porridge to a slave who was working hard. regarding this as an offence to the "rites of chou", confucius sent someone to break the pot and the bowl and spilled the porridge. this was what the confucian precept "the benevolent man loves others" meant. what hypocrisy exclamation

confucius did his utmost to peddle "trustworthiness", alleging that "i do not know how a man who is not trustworthy is to get on", in his attempt to make people regard him as the most trustworthy man under heaven. in reality, "trustworthiness" has its class nature. the "trustworthiness" advocated by confucius was nothing but a way the slave-owning aristocracy used to deceive people. he

made it clear that he was ready to do anything perfidious and tricky to advance his reactionary doctrine of "restraining oneself and returning to the rites". for instance, he once passed a place named "pu" where the people had rebelled against the state of wei. he was detained by the local people and set free only on condition that he would not go to the state of wei. but no sooner had he left the place than he went to see the duke of wei and told him all about the uprising and advised him to send troops to put it down.

all political swindlers try to spy out the land, trim their sail with the wind and change their facial expression according to circumstances, and confucius was no exception. a coup d'etat took place in 501 b.c. in the state of lu to overthrow the rule of the new emerging landlord class. when confucius learned of this through a messenger from the chieftain of the slave-owning aristocracy who led the coup, he danced with joy, seeing in this an opportunity to effect a "return to the rites". he clamoured for "reviving the ancient doctrine of chou in the east". (lu was in the east -- editor). but when the coup failed, he concealed his dealings with it and won the confidence of the authorities of the new emerging landlord class. he soon became the executive official of the capital of lu and later served as the police chief and the acting prime minister.

confucius usually disguised himself as a benevolent and righteous man. but when he came to power he harshly oppressed the labouring people and the emerging landlord class. he made it a point to place women in the lowest category. confucius was an out-and-out cruel and vicious big despot.

shaocheng mao was a high-ranking official of the state of lu and a forerunner of the legalist school. his ideas of reform were supported and welcomed by the people. he gathered a group of advanced social forces around him, and even confucius' students hurried to attend his lectures. his reform theories seriously threatened confucius' cause of restoration. confucius regarded shaocheng mao as a thorn in his side and was anxious to kill him. according to the rites of the chou dynasty, "high officials are exempted from penalty". and shaocheng mao enjoyed such high prestige that confucius would inevitably be denounced by public opinion if he was to execute shaocheng mao. even confucius' students objected to this. but confucius ignored public opinion, exercised the power he usurped as the acting prime minister of the state of lu, and cruelly killed shaocheng mao under five false "charges" to serve his dream of a counter-revolutionary restoration. this was the cold-blooded class revenge of the declining slave-owning class against the rising landlord class.

lenin says: "what is restoration? it is the reversion of state power to the political representatives of the old order."

confucius' fallacy "restraining oneself and returning to the rites" was to restore the dictatorship of the slave-owning class. the fact that confucius killed shaocheng mao shows that the struggle between the two classes and the two political lines is a life-and-death struggle. in class society, there is no supra-class "benevolent government". once the forces of restoration representing the reactionary classes come to power, as confucius did, they frenziedly launch vengeful counter-attacks, and the revolutionaries are persecuted. this is a historical lesson that merits attention. confucius was not a great scholar but a parasitic ignoramus.

chairman mao points out: "ever since class society came into being the world has had only two kinds of knowledge, knowledge of the struggle for production and knowledge of the class struggle." confucius understood no revolutionary theory and did not do any physical labour. in this sense, he had no real learning at all. the labouring people at that time cursed him as a man who did no physical labour and could not distinguish rice from wheat. confucius had no knowledge in production. the so-called "rites, music, benevolence and righteousness" which he taught his students were the obsolete ossified culture of the slave-owning aristocrats.

among scholars of the hundred schools in the spring and autumn and warring states periods, many wrote works to sum up the experience of the class struggle and the struggle for production in certain fields, thus contributing to man's knowledge. such outstanding representatives of the legalist school as shang yang, hsun tzu and han fei tzu in particular stood in the van of their times and expounded ideas for reform, helping to enrich the brilliant culture of ancient china. but confucius was unable to produce any works useful to the people. the "analects", a confucian classic recording his words and deeds, was a hotchpotch of reminiscences by his disciples. reactionary and decadent in content, the "analects" peddled the theory that "everything is decided by heaven", propagated counter-revolutionary restoration and theorized on conspiracies and double-dealing tactics as well as decadent life style and code of conduct. no wonder the progressive thinker li chih of the ming dynasty pointed out that confucius was an ignorant man. the german bourgeois idealist philosopher hegel sneered at the confucian canons, saying that there was no genuine philosophy in them. hegel said: "for their reputation, it would have been better had they never been translated." what irony exclamation

quoting chairman mao's words "retrogression eventually produces the reverse of what its promoters intend", the article says that confucius worked for restoration all his life and ran into problems everywhere. waving the tattered ensign "restrain oneself and return to the rites",

he toured the states of chi, wei, sung, chen, tsai and chu in a jolting chariot for a dozen years. he was either given cold treatment or driven away wherever he went, and people detested this diehard.

knowing that confucius was a notorious schemer and conspirator, the ruler of the state of wei sent armed guards to watch him. confucius fled from the states of chi and sung, where the emerging forces planned to kill him.

in the eyes of the working people, confucius was like a rat running across the street and being chased by all. they included farmers, men carrying baskets and gatekeepers. some sang songs to mock him, while others scolded him as a reactionary who was bent on "doing what he knows to be impossible". people in kuang city surrounded him for five days and wanted to kill him, and he had a narrow escape that time.

wearing an affected smile to feign friendship while harbouring a vicious intention, confucius once went to see liuhsia chih, an outstanding leader of a slave uprising, and tried to demoralize the slave uprising troops by using "benevolence and righteousness" as blandishments. filled with revolutionary indignation, liuhsia chih condemned confucius as a bloodsucker who "got food without farming and clothes without weaving", a double-dealer who mouthed fine words to people's faces but played tricks behind their backs, a "crafty hypocrite" and a "bandit" who "had committed towering crimes". confucius had no argument to counter this and fled in panic. this shows that all reactionary ringleaders engaged in plots for restoration inevitably run into problems everywhere and are opposed by the masses and deserted by their followers.

those who desperately hang on to the corpse of confucius and attempt to turn the wheel of history back come to no good end. the future of the world belongs to the proletariat exclamation

CRITICISM OF LIN PIAO FOR ATTACKING CULTURAL REVOLUTION

North China Coal Miners Denounce Lin Piao's Attack on Cultural Revolution

(NCNA-English Shihchiachuang, April 15, 1974)

workers of a mining district in the kailuan coal mines, one of north china's biggest, made an earnest study of chairman mao's article "report on an investigation of the peasant movement in hunan" and used it as a weapon to censure lin piao's crimes in attacking the great proletarian cultural revolution and attempting to restore capitalism in china.

the miners pointed out: the reactionaries viciously attacked the peasant movement in the 1920's. it was chairman mao who gave a resolute and forceful rebuff to their attacks. and it is again chairman mao who has initiated and is leading the movement to criticize lin piao and confucius, a political and ideological struggle to uphold marxism and oppose revisionism. this is another heavy blow to the reactionaries at home and abroad who attacked the cultural revolution.

in his article "report on an investigation of the peasant movement in hunan", chairman mao made a penetrating analysis of the two diametrically opposite attitudes toward the peasant movement. "it's fine exclamation" was the view of the peasants and all other revolutionaries. "it's terrible exclamation" was the counter-revolutionary view of the landlord class. applying the method of class analysis, the miners reviewed the history of the chinese revolution and came to recognize that after every great revolution the reactionaries always came out to attack and slander the revolutionary people and curse the revolutionary movement as "terrible". it was for the sinister purpose to restore capitalism that the lin piao anti-party clique viciously attacked the cultural revolution.

during the cultural revolution chairman mao led the party, army and the people of the whole country in shattering two bourgeois headquarters, one headed by liu shao-chi and the other by lin piao, and smashing their plots to try and change the party's basic line and to restore capitalism. this has consolidated the dictatorship of the proletariat and is a great victory for chairman mao's revolutionary line.

recalling the sufferings of the miners in the old society, many veteran workers angrily denounced the lin piao anti-party clique's attack and slander on the cultural revolution. they said: by attacking and

slandering the cultural revolution, lin piao strove for retrogression and restoration. he took over confucius' reactionary slogan "revive states that are extinct, restore families that have lost their positions, and call to office those who have fallen into obscurity", and clamoured that all enemies of the dictatorship of the proletariat would "be given political liberation". he attempted to restore the lost paradise of the landlord class and the bourgeoisie so that the monsters and demons might come to power again and a feudal, comprador and fascist lin dynasty be established.

in the course of their study, the miners reviewed the tremendous changes that had taken place in the century-old kailuan coal mines during the cultural revolution. the miners' world outlook underwent great change. chairman mao's proletarian revolutionary line struck deeper roots in the hearts of the people and the mass movement to study works by marx, engels, lenin and stalin, and chairman mao's works developed in depth. 2,412 workers were admitted into the chinese communist party and 2,286 became cadres. many assumed leading posts at various levels. nurtured by mao tsetung thought the miners did their utmost to tap the potentials of the mines by adhering to the principle of building the country independently and self-reliantly. as a result, output rose considerably six years running. output of coal in 1973 was 64.2 per cent above the 1965 figure and dressed coal doubled.

the study and criticism heightened the miners' consciousness in carrying out chairman mao's proletarian revolutionary line and consolidating the fruits of the cultural revolution.

the cadres on their part, continued their efforts to rely on the miners in running the socialist enterprise. they joined the miners in study, criticism and physical labour.

CONTROL OF MUDFLOWS

Scientists of Southwest China Province Report Initial Success in Preventing Mudflows

(NCNA-English Chengtu, April 14, 1974)

scientists of the research institute of geography in southwest china's szechwan province report initial success in controlling the heisha river where mudflows (torrents of mud and rock) are frequent in its upper reaches. they have also gone to investigate other major mudflow areas in the province and worked out a plan to help avoid such flows.

the scientists have achieved this in cooperation with members of local people's communes under the guidance of chairman mao's revolutionary line.

the mountainous area in western szechwan is one place in china where mudflows are serious. this area has precipitous mountains and the earth surface has considerable loose soil and stone. there are many heavy downpours in summer and autumn, often causing mudflows. when this happens, mountain torrents carrying vast quantities of mud and rocks sweep down ravines and gullies. sometimes the mud-stone flows bring down huge boulders, some estimated to weigh as much as 1,000 tons, thus forming a vast expanse of rocks at the mouth of ravines. this causes heavy losses in transport, industry and agriculture and endangers the lives and property of the people.

during the great proletarian cultural revolution members of the institute carried out an all-round survey of the geographical features, geology, hydrology, climate and soil of the heisha river valley. they did this to meet the needs of socialist revolution and construction and join scientific research closely with production.

helped by local cadres, peasants and production and construction departments concerned, they worked out a multiple harnessing plan. this involved the building of a reservoir with a capacity of 530,000 cubic metres in the upper reaches, a dam in the middle reaches to hold back the mud and an embankment in the lower reaches to divert water. the reservoir already finished helps regulate mountain torrents and check mudflows.

an unusually heavy rain of 200 millimetres fell in the upper reaches in september 1972. since the reservoir detained water, there was no mudflow. while building the reservoir the scientists joined the commune members in planting trees on 2,000 hectares. most of the trees

are thriving. in addition, they mobilized people in the lower reaches of the heisha river to nurse seedlings on ten hectares and plant 600,000 trees. such harnessing measures have prevented mudflows in this river valley two years in a row.

the 300-kilometre-long anning river valley is a main grain producer in the mountain area in the western part of szechwan province, but also an area where mudflows are common. the river valley has more than 200 mudflow gullies and more than 6,670 hectares of farmland have been ravaged by such flows. last year, the mudflow research workers of the institute, climbing mountains and fording streams, surveyed the valley and investigated and studied all the gullies to familiarize themselves with the distribution and causes of the formation of mudflows and the damage wrought by them. they accumulated data for working out a comprehensive programme to control mudflows. working over the past few years, in close coordination with the departments concerned, the research workers studied mudflows harmful to economic construction in yunnan and kweichow provinces. part of their programme for harnessing the mudflows has been adopted by the production and construction units concerned.

they paid great attention to the experience of the masses in combating mudflows. in the course of harnessing the heisha river, they and commune members and cadres formed a three-in-one combination designing group and incorporated proposals put forward by the masses. they also visited ten reservoirs designed and built by the masses.

the research workers work for the revolution. they have worked in wild mountain ranges for years despite hardships. they are busiest when there are storms and rockslides. on one occasion, around a dozen research workers waited in heavy rain to study the movement of a mudflow. they scooped up samples of mud during the short interval between two mud waves despite the danger.

INDUSTRIAL OUTPUT

North China Province Overfulfills First Quarter's Production Plans

(NCNA-English Shihchiachuang, April 14, 1974)

filled with socialist enthusiasm, the workers of north china's hopei province overfulfilled their production plans for the first three months of this year.

gross industrial output was 12.5 per cent above the same 1973 period. output of steel, iron, chemical fertilizer, cotton yarn and forty other major products rose considerably. industrial goods for agricultural use showed a big increase. output of diesel engines went up more than 50 per cent, chemical fertilizer 30 per cent, insecticides 60 per cent and hand tractors nearly 140 per cent.

hopei province is one of china's major coal producing areas. output of coal and dressed coal increased by a big margin in the first quarter of this year than the same period of last year.

the workers are the main force in the current movement to criticize lin piao and confucius.

they criticized lin piao for trying to restore capitalism in china through the use of the confucian precept "restrain oneself and return to the rites". their consciousness of class struggle and the two-line struggle has risen constantly, and their soaring socialist enthusiasm has in turn pressed ahead with revolution and production.

the fankochuang mine under the kailuan mining administration has 200 spare-time groups for the study of marxism-leninism and revolutionary mass criticism. more than 1,300 miners have been trained as activists in political study. production went ahead too. the mine topped its january-march plan, setting an all-time output record.

with bitter hatred for the lin piao anti-party clique, the workers of the hsingtai iron and steel plant denounced the confucian fallacies spread by lin piao and redoubled their efforts in production. the plant overfulfilled the state plan for the first three months, and output of pig iron was 29 per cent higher than in the same 1973 period.

in enterprises that have undergone radical change during the great proletarian cultural revolution, the workers penetratingly criticize the slander spread by lin piao and company concerning the cultural revolution. they are determined to develop the achievements of the cultural revolution.

output of the ningchin diesel engine plant, which was established on the basis of a blacksmith shop during the cultural revolution, has increased by a big margin over the years, coupled with better quality and lower cost. the workers used these achievements to condemn lin piao's slanders on the cultural revolution. they completed their first quarter's plan in just two months.

having criticized the theory of innate genius and the fallacy "the highest are the wise and the lowest the stupid" advocated by confucius and lin piao, workers of many factories and mines carried out technical innovations. the workers of the tangshan light industry machinery plant completed 26 technical innovations in the first quarter of this year and overfulfilled the quarterly quota. fifteen small nitrogenous fertilizer plants in the province tapped production potential through technical innovations, and overfulfilled their first quarter's quotas by 20 per cent and upward.

MODEL DOCTORS

Doctor for Emancipated Serfs in Tibet

(NCNA-English Lhasa, April 14, 1974)

tserin wutrul, a tibetan barefoot doctor of a commune of natung county in tibet is called "a good 'menba' (doctor)" by the people. he has handled more than 16,000 cases.

since the beginning of the great proletarian cultural revolution, medical and health work in the agricultural and pastoral areas of tibet has developed quickly. the county-run hospitals have added medical apparatus. every district has a medical centre and every commune a clinic with one or two commune members who have been trained as barefoot doctors. they treat the people and take part in collective production as tserin wutrul does.

he attended medical training courses run by the county and district hospitals. tserin wutrul studied medicine while catching up on his general education, very often until late into the night. he said: "the people chose me to serve them, so i must study hard." he made a point of summing up his experience and deepened his knowledge. he learned quickly to cure some difficult diseases.

the commune members praise him for his deep class feelings for the emancipated serfs. a woman commune member was in difficult labour one night and it was too late to send her to hospital. tserin wutrul went in driving

rain to save the woman, although he had never dealt with such a difficult case. he diagnosed the problem as premature separation of the placenta and used acupuncture to accelerate delivery. the child was born uneventfully, but the mother was hemorrhaging. tserin wutrul used several methods to halt the bleeding and after 20 hours brought the condition under control.

he takes dangerous and serious cases to the higher hospitals and stays with the patients. at the hospital, he learns from more experienced doctors giving their diagnosis and watches how they treat the patients. he consults the doctors on matters he does not understand. he said: "since we all have the common aim of serving the people, i have many chances to learn from others." now he can treat tuberculosis, meningitis and measles, fix fractures and handle minor surgery. he always takes a medical kit with him when he works in the field to serve the commune members at work.

tserin wutrul walked a long way in all weathers to treat a bed-ridden, elderly woman every day and looked after her carefully. the woman quickly recovered and was very grateful to him.

in line with chairman mao's teachings "put prevention first" and "get mobilized, pay attention to hygiene, reduce disease, improve health conditions", tserin wutrul helped the commune leadership organize a sanitation campaign. he joined the masses in cleaning latrines, disposing of garbage and building animal sheds to improve environmental hygiene. he learned hard to use traditional chinese medicines so as to reduce the cost borne by the cooperative medical service. he went to collect medicinal herbs on high mountains. to prevent the spread of an epidemic disease, he once went from household to household to give people decoctions of medicinal herbs he had prepared for preventing the disease.

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* FOREIGN RELATIONS *
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CHINA AND ALBANIA

Teng Hsiao-ping, Chiao Kuan-hua and Huang Hua Give Reception for Albanian Delegation

(NCNA-English United Nations, April 13, 1974)

vice-premier teng hsiao-ping, chairman of the delegation of the people's republic of china to the special session of the united nations general assembly, and chiao kuan-hua and huang hua, vice-chairmen of the delegation, gave a reception this noon in honour of foreign minister nesti nase, chairman of the delegation of the people's republic of albania to the u.n. special session, and all members of the albanian delegation.

the reception proceeded in a cordial and friendly atmosphere.

CHINA AND CAMBODIA

NUFC and RGNUC Delegation Arrives in Chengtu from Peking

(NCNA-English Chengtu, April 14, 1974)

the delegation of the national united front of cambodia (n.u.f.c.) and the royal government of national union of cambodia (r.g.n.u.c.) with khieu samphan, member of the political bureau of the n.u.f.c. central committee, deputy prime minister and minister of national defence of the r.g.n.u.c. and commander-in-chief of the cambodian people's national liberation armed forces, as the head and ieng sary, special adviser to the office of the deputy prime minister, as the deputy head, arrived here for a visit from peking by special plane this morning in the company of yeh chien-ying, vice-chairman of the central committee of the communist party of china, and han nien-lung, vice-foreign minister. they were accorded a warm welcome by more than 2,000 local people.

warmly welcoming the distinguished guests at the airport were li ta-chang, vice-chairman of the szechwan provincial revolutionary committee; chin chi-wei, commander of the chengtu units of the chinese people's liberation army; and leading members of the party, government, army and other organizations in szechwan province and chengtu municipality.

the beautiful and rich west szechwan plain was bathed in sunshine today. in the city of chengtu, which is situated in the middle of the plain, the main thoroughfare and tall buildings along it were bedecked with streamers inscribed with welcome slogans and colourful bunting. the national flags of china and cambodia flew over the airport. the city was permeated with a warm atmosphere of militant unity of the chinese and cambodian people. greatly inspired, the people of chengtu gave a rousing welcome to the glorious envoys of the people of the heroic land of cambodia.

at 11:20 a.m. the special plane carrying the distinguished cambodian guests landed at chengtu airport. vice-chairman li ta-chang and others stepped forward to have cordial hand-shakes and warm embraces with the distinguished cambodian guests. as the guests went round to meet the welcoming crowd, the airport was astir with beatings of drums and gongs. the youngsters in colourful costumes waved flowers and colourful ribbons and danced joyously. several hundred armed militiamen and p.l.a. commanders and fighters shouted slogans to extend high tribute to the heroic cambodian people. delegation leader khieu samphan and deputy leader ieng sary waved repeatedly to the crowd in acknowledgement. the cambodian guests then drove to the city proper to the rousing welcome of tens of thousands of people lining the main thoroughfare.

Distinguished Cambodian Guests Feted in Chengtu

(NCNA-English Chengtu, April 14, 1974)

the szechwan provincial and chengtu municipal revolutionary committees gave a banquet here this evening to warmly welcome the delegation of the national united front and the royal government of national union of cambodia with deputy prime minister khieu samphan as its leader and special adviser ieng sary as its deputy leader.

vice-chairman yeh chien-ying and vice-foreign minister han nien-lung were present.

among those present were also vice-chairman of the szechwan provincial revolutionary committee li ta-chang, commander of the chengtu units of the chinese people's liberation army chin chi-wei and other leading members of local party, government, army and other organizations.

the banquet proceeded in a warm atmosphere of cordiality and friendship.

in his toast, li ta-chang, on behalf of the szechwan provincial and chengtu municipal revolutionary committees

and the 70 million people of the province, extended a warm welcome to the cambodian comrades-in-arms and warm congratulations on the brilliant victories scored by the heroic cambodian people in their war against u.s. aggression and for national salvation by rallying round the banner of the n.u.f.c. with head of state samdech norodom sihanouk as its chairman.

he said that under the leadership of the chinese people's great leader chairman mao, the people of szechwan, like the rest of the chinese people, firmly support the cambodian people in their just struggle against u.s. aggression and for national salvation until complete victory is won. he expressed the conviction that the current friendly visit to szechwan by the cambodian delegation would certainly fire the people of the province with still greater revolutionary zeal, help accelerate the tempo of revolution and production in the province and further enhance the militant unity and great friendship between the chinese and cambodian people.

in his toast, delegation leader khieu samphan said that the warm welcome accorded the n.u.f.c. and r.g.n.u.c. delegation by the people of szechwan province and chengtu city proves that the friendship and unity of the cambodian and chinese people are great, ever-lasting and solid. he said that the cambodian people's victory is won by blood and sweat of their heroic sons and daughters and is inseparable from the support in various forms by the fraternal chinese people.

delegation leader khieu samphan expressed admiration for the achievements made by the people of the province in line with chairman mao's teachings on self-reliance. he said that the cambodian people hail these achievements and regard them as their own.

this afternoon, delegation leader khieu samphan, deputy delegation leader ieng sary and other cambodian guests, in the company of yeh chien-ying, li ta-chang, chin chi-wei and han nien-lung, visited the chengtu hungchi and omei machinery plants and were warmly welcomed by the workers. the distinguished guests visited the metal working, gear and general assembly shops of the chengtu hungchi machinery plant and saw the operation of a machine made by this plant. at the end of their visit in this plant, delegation leader khieu samphan made a warm speech to the workers. he conveyed the profound revolutionary sentiments of the cambodian people and the cadres and fighters of the cambodian people's national liberation armed forces for the chinese working class and wished the plant new achievements in revolution and production.

Distinguished Cambodian Guests Arrive in Chungking

(NCNA-English Chengtu, April 15, 1974)

the delegation of the national united front and the royal government of national union of cambodia with deputy prime minister khieu samphan as the leader and special adviser ieng sary as the deputy leader arrived in chungking from chengtu by special plane this morning.

accompanying the distinguished guests to chungking were vice-chairman yeh chien-ying, vice-minister han nien-lung, political commissar of the chengtu units of the chinese people's liberation army yen cheng and vice-chairman of the szechwan provincial revolutionary committee tuan chun-yi.

the delegation was warmly welcomed at the airport by lu ta-tung, chairman of the chungking municipal revolutionary committee, other leading members of the municipal revolutionary committee and leading members of the p.l.a. units stationed in chungking, as well as more than two thousand people.

the beautiful mountain city chungking today was alive with a warm atmosphere of greeting the glorious envoys from the forefront of the struggle against imperialism. the main thoroughfare in the city proper was hung with huge streamers inscribed with slogans of welcome. people warmly welcomed the arrival of the distinguished cambodian guests and highly praised the militant friendship between the peoples of china and cambodia.

the airport flew the national flags of china and cambodia. delegation leader khieu samphan, deputy leader ieng sary and the other cambodian comrades-in-arms alighted from the plane at 10:50 a.m. amidst applause and the beating of drums and gongs. chairman lu ta-tung and other local leaders stepped forward to greet the guests with warm hand-shakes. as the distinguished guests went round to cordially meet the welcomers, the airport was astir with the playing of music. theatrical groups danced joyously. waving bouquets and colourful ribbons, people cheered again and again "welcome, welcome, a warm welcome exclamation" delegation leader khieu samphan and deputy leader ieng sary happily waved to the crowd in acknowledgement.

as the distinguished cambodian guests drove to the city proper, they were accorded a rousing welcome by tens of thousands of people lining the thoroughfare.

this afternoon, deputy prime minister khieu samphan and special adviser ieng sary and the other distinguished cambodian guests visited a machine tool plant and were

warmly welcomed by the workers. the visitors were accompanied by vice-chairman yeh chien-ying, vice-minister han nien-lung and yen cheng, tuan chun-yi, lu ta-tung and other leading comrades of the province and the municipality. the distinguished guests also saw the exhibition showing the crimes of u.s. aggressors and the chiang kai-shek clique in the concentration camp of the "sino-american cooperation organisation".

when the distinguished guests left chengtu this morning, they were seen off at the airport by vice-chairman li ta-chang of the szechwan provincial revolutionary committee, commander chin chi-wei of the p.l.a. chengtu units and leading members of the party, government and army organisations in szechwan and chengtu, as well as well over two thousand people.

Chungking Banquet Welcomes Distinguished Cambodian Guests

(NCNA-English Chengtu, April 15, 1974)

the chungking municipal revolutionary committee gave a banquet this evening to warmly welcome the delegation of the national united front and the royal government of national union of cambodia with deputy prime minister khieu samphan as the leader and special adviser ieng sary as the deputy leader.

attending the banquet were yeh chien-ying and han nien-lung and local party, government and army leaders, including yen cheng, tuan chun-yi and lu ta-tung.

chairman lu ta-tung of the chungking municipal revolutionary committee and delegation leader khieu samphan proposed toasts at the banquet which proceeded in a cordial and friendly atmosphere.

khieu samphan said: the warm welcome accorded to the delegation by the people in szechwan province and chungking municipality was an unforgettable honour for the cambodian people who are fighting against u.s. imperialism and its flunkey -- the phnom penh traitors' clique. he declared that the cambodian people were resolved to unite as one and persevere in fighting to defeat the aggressors and defend their fundamental national rights.

khieu samphan said that just as he witnessed this afternoon in the exhibition on the crimes of the u.s. and the chiang kai-shek clique in the concentration camp of the "sino-american cooperation organization", the talented chinese people, under the wise leadership of chairman mao tsetung and the communist party of china, had finally defeated the

brutal aggression and massacre by the enemy and won a brilliant victory with their blood and sweat and through a hard struggle. he said: just as u.s. imperialism had committed crimes against the chinese people, u.s. imperialism and its phnom penh lackeys have savagely massacred cambodian patriots and innocent people, burned houses and temples and even destroyed the cities. he continued: over the past four years and more, we the people of cambodia have taken up arms and fought against the cruel, inhuman war waged by u.s. imperialism and its phnom penh henchmen. we have achieved the great unity of the whole nation. holding on high the battle flag, fearing no blood-shed and sacrifice and enduring all difficulties and hardships, we are carrying on a determined struggle against the enemy, neither compromising nor retreating, till our motherland -- cambodia -- is completely liberated. he said: we are firmly convinced of victory, because we the people of cambodia and the people's armed forces of national liberation, imbued with a courageous militant spirit, have adhered to the principle of independence, self-reliance and hard struggle, and withstood rigorous tempering and tests.

chairman lu ta-tung first proposed a toast. he spoke highly of the great victories scored by the cambodian people in their struggle against u.s. aggression and for national salvation. lu ta-tung said: the heroic cambodian people, defying brute force, fearing no sacrifice, acting independently and relying on their own strength, have persevered in a people's war and brought about an excellent situation through fighting. we, the people of chungking, will always follow chairman mao's teachings and firmly support the just struggle of the cambodian people until complete victory is won.

at the end of the banquet, guests and hosts attended a performance of acrobatics presented by the chung king acrobatic troupe. they also enjoyed the night view of this brightly-lit mountain city.

CHINA AND DENMARK

Chinese and Danish Gymnasts Have Friendly Contest in Peking

(NCNA-English Peking, April 14, 1974)

the visiting danish national men's and women's gymnastics team and the chinese men's and women's gymnastics team had a friendly contest before a capacity crowd of 18,000 at the capital indoor stadium here this evening.

among those present were li ching-chuan, leading member of the all-china sports federation; po ping, leading member of the chinese gymnastics association; wang to and chang ming-tseng, leading members of departments concerned; and niels peter nielsen and inge peters, leader and deputy leader of the danish team. jorgen reimers, first secretary of the danish embassy here, and mrs. reimers were also present.

the capital indoor stadium this evening was overflowing with friendship between the people of china and denmark. as gymnasts of the two countries filed into the arena arm in arm, the spectators broke into a warm applause to welcome the danish team, the first of its kind to visit china.

it will be recalled that a group of chinese gymnasts visited denmark in march last year, cementing the friendship between sportsmen of these two countries. just as the danish team leader nielsen put it: "we have come to china not to win but to carry forward the friendly contacts we have already established. what really counts in our competition is not win or loss but the opportunity to learn from each other."

both the chinese and danish teams are age-pruned sides consisting of new-comers to the scene. this evening's programme included all the six men's events (floor exercises, pommelled horse, rings, long horse, parallel bars and horizontal bar) and the four women's events (vaulting horse, asymmetrical bars, balancing beam and floor exercises). chinese and danish gymnasts exchanged warm congratulations after each successful performance. the excellent form and readiness to learn from each other demonstrated by both sides drew rounds of hearty cheers from the spectators.

CHINA AND MALI

Chinese Film Presented to Malian Head of State

(NCNA-English Bamako, April 13, 1974)

a chinese colour documentary, "warm welcome to the distinguished malian guests", was presented to moussa traore, malian head of state and premier, here today by meng yueh, chinese ambassador to mali, on behalf of the chinese government. the film records the visit of head of state and premier traore to china last year.

prior to the presentation ceremony, head of state and premier traore and his wife, accompanied by ambassador meng yueh, saw the film.

CHINA AND MAURITANIA

Teng Hsiao-ping, Chiao Kuan-hua Call on Mauritanian President

(NCNA-English United Nations, April 13, 1974)

vice-premier teng hsiao-ping, chairman of the delegation of the people's republic of china to the special session of the united nations general assembly, and vice-foreign minister chiao kuan-hua, vice-chairman of the delegation, this afternoon called on president moktar ould daddah of the islamic republic of mauritania.

host and guests had a friendly conversation.

present on the occasion was mauritanian foreign minister hamdi ould mouknass.

CHINA AND PAKISTAN

Fu Hao and Yang Chi Give Banquet in Honor of Pakistan Administrative Staff College Delegation

(NCNA-English Peking, April 14, 1974)

fu hao, chinese vice-minister of foreign affairs, and yang chi, vice-president of the chinese people's association for friendship with foreign countries, gave a banquet here today in honour of the delegation of the pakistan administrative staff college led by its principal hassan habib.

hosts and guests had a friendly conversation during the banquet. hassan habib and yang chi toasted the constant growth of the friendship between the peoples of china and pakistan in their common struggle against imperialism and expansionism.

present at the banquet were pakistan ambassador to china m.a. alvie and his wife, and leading members of chinese departments concerned.

the delegation arrived in peking yesterday at the invitation of the chinese people's association for friendship with foreign countries.

CHINA AND SUDAN

Sudanese Acrobatics Trainees Give Graduation Performances in Peking

(NCNA-English Peking, April 14, 1974)

a group of sudanese acrobatics trainees with hassan mohamed osman as its leader and mohamed el-sheikh gumaa as its deputy leader recently gave three graduation performances in peking after finishing their studies in china. their performances were warmly received by the audience.

attending the premiere on the evening of april 11 were minister fang yi and vice-minister shih lin of the economic relations with foreign countries; ho ying, vice-foreign minister; wu yin-hsien, member of the cultural group under the state council, and hsu yun-pei, vice-chairman of the peking municipal revolutionary committee.

present also were madame abdelwahab zainulabidin, wife of the sudanese ambassador to china, tag el sir mohmmed abbas, counsellor of the sudanese embassy in peking, and other embassy officials and their wives.

among the 49 trainees taking part in the performances, 35 majored in acrobatics and the rest in music, the eldest being 18 years of age and the youngest just 11. they came to china in september 1971 to study with the wuhan acrobatic troupe under the 1970 agreement on cultural, scientific and technical cooperation between the governments of china and the sudan. thanks to their diligence and the efforts of the chinese trainers, the sudanese trainees completed their three-year course six months ahead of schedule. they have mastered the skills of 21 items including wushu (chinese traditional boxing and swordsmanship), balancing on tilted chairs stacked up one upon the other, juggling with feet, bowl-tossing on unicycle, jumping through rings, jugglery and conjuring.

while training in china, the sudanese friends made a trip to shaoshan, birthplace of the chinese people's great leader chairman mao. they also visited schools and hospitals and toured places of scenic beauty and historical interest in wuhan and other cities.

the sudanese trainees arrived here from wuhan on april 7. they are scheduled to leave peking for home after a series of performances and visits here.

their performances were attended by foreign diplomatic envoys to china.

CHINA AND THAILAND

Thai Men's and Women's Basketball Teams Leave Peking for Other Parts of China

(NCNA-English Peking, April 14, 1974)

the thai men's and women's basketball teams led by anu romayanon concluded their visit and matches here and left by air this morning to tour shanghai and kwangchow before leaving for home. they were seen off at the airport by mou tso-yun, leading member of the chinese basketball association, chu tse, leading member of a department concerned, and chinese basketball players.

while in peking, the thai men's team played the chinese men's team, the kirin team and the team of the peking teachers' college and the thai women's team played the chinese women's team, the team of the peking teachers' college and the "august first" team of the people's liberation army. the visiting men's team won from the team of the peking teachers' college 94:84 and lost to the kirin team 74:92. the thai girls

outplayed the team of the peking teachers' college 82:75 and conceded to the p.l.a. "august first" team 79:93.

the thai guests toured the great wall, one of the ming tombs, the palace museum and the summer palace and saw the exhibition of relics unearthed during the great proletarian cultural revolution.

CHINA AND VIETNAM

Premier Pham Van Dong Arrives in Peking on Way Home at Head of Delegation, Premier Chou En-lai, Vice Premier Li Hsien-nien Meet and Fete Vietnamese Comrades

(NCNA-English Peking, April 14, 1974)

chou en-lai, vice-chairman of the central committee of the communist party of china and premier of the state council, and li hsien-nien, member of the political bureau of the c.p.c. central committee and vice-premier of the state council, gave a banquet here this evening in honour of pham van dong, member of the political bureau of the central committee of the viet nam workers' party and premier of the government of the democratic republic of viet nam, and nguyen duy trinh, member of the political bureau of the central committee of the v.n.w.p., vice-premier of the government of the d.r.v.n. and minister of foreign affairs, and the delegation premier pham van dong is leading.

prior to the banquet, premier chou en-lai and vice-premier li hsien-nien met premier pham van dong and vice-premier nguyen duy trinh. they had a very cordial and friendly conversation.

among the guests at the banquet were ngo thuyen, the d.r.v.n. ambassador to china, and tran binh, charge d'affaires ad interim of the embassy of the republic of south viet nam in peking.

attending the banquet were chi peng-fei, chinese foreign minister; shen chien, deputy head of the international liaison department of the c.p.c. central committee; and feng yung-shun, deputy director of the general logistics department of the chinese people's liberation army.

the delegation led by premier pham van dong arrived here by special plane this afternoon on its way home.

it was greeted at the airport by vice-premier li hsien-nien, minister chi peng-fei, deputy head shen chien, and ambassador ngo thuyen and charge d'affaires a.i. tran binh.

Premier Pham Van Dong and Vice Premier Nguyen Duy Trinh
Call on Her Majesty Queen Kossamak

(NCNA-English Peking, April 15, 1974)

pham van dong, premier of the government of the democratic republic of viet nam, and nguyen duy trinh, vice-premier and minister of foreign affairs, this morning called on her majesty queen sisowath monivong kossamak nearirat of the kingdom of cambodia.

accompanying them on the call on queen kossamak were prime minister samdech penn nouth and minister of foreign affairs sarin chhak of the royal government of national union of cambodia.

samdech and madame penn nouth gave a luncheon in honour of premier pham van dong and vice-premier nguyen duy trinh.

ngo thuyen, the d.r.v.n. ambassador to china, also joined in the call on queen kossamak and attended the luncheon.

CHINA AND YUGOSLAVIA

Teng Hsiao-ping, Chiao Kuan-hua and Huang Hua
Meet with Chairman of Yugoslav Delegation

(NCNA-English United Nations, April 13, 1974)

vice-premier teng hsiao-ping, chairman of the delegation of the people's republic of china to the special session of the united nations general assembly, and chiao kuan-hua and huang hua, vice-chairmen of the delegation, this morning met with milos minic, vice-president of the federal executive council and federal secretary for foreign affairs and chairman of the delegation of yugoslavia to the u.n. special session, and had a friendly talk with him.

present on the occasion were lazar mojsov, yugoslav permanent representative to the u.n., and davor konstanjsek, chief of cabinet of the vice-president of the federal executive council of yugoslavia.

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